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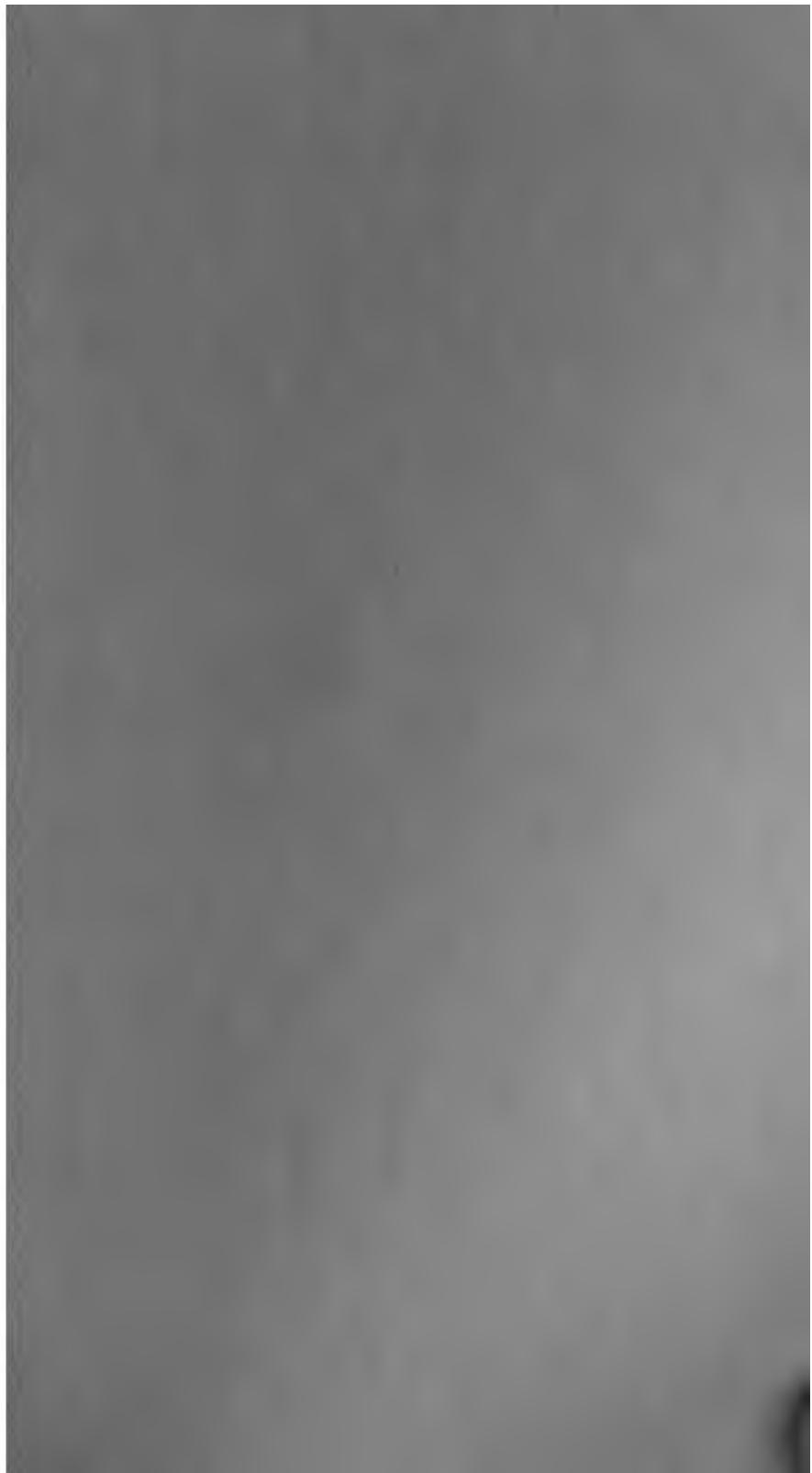
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THE
PUBLICATIONS
OF THE
SURTEES SOCIETY.
VOL. CVII.



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THOMAS CALDECLEUGH, PRINTER.

RITES OF DURHAM
BEING
A DESCRIPTION
OR
BRIEF DECLARATION
OF ALL THE
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BELONGING OR BEING WITHIN THE
MONASTICAL CHURCH OF DURHAM
BEFORE THE SUPPRESSION.

WRITTEN 1593.

Published for the Society
By ANDREWS & Co., DURHAM ;
WHITTAKER & Co., 2, WHITE HART STREET, PATERNOSTER
SQUARE ;
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Durham Castle, on Tuesday, June 3rd, 1902, the DEAN
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REV. CANON FOWLER, be the second volume for the
present year.

P R E F A C E.*

IN preparing the following pages for the press, seven Manuscripts have been used, two as forming the text, and five as affording various readings.

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* This preface is the former one of 1844, with some adaptations and additions.



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II. A manuscript Roll, sixty-seven feet in length, and six inches in breadth, of which the writing occupies five inches and a quarter, and consisting of sixty-five pieces of paper stitched together with thread,¹ belonging to Thomas Jefferson Hogg and John Hogg of Norton, in the county of Durham, Esqrs., who very obligingly permitted the Society to make use of it for the earlier edition of this publication. Their present representative has extended the same favour to us now. This Roll is written in a bold hand, at a period certainly not much later than the date which the compilation itself in the Cosin MS. purports to bear, the year 1593. The following memoranda occur at some of the joinings of the sheets *in dorso*, indicating probably that it was copied by more scribes than one, of whom these may be the names:—"2^d pt Mr. Iles, following the 2^d pt"; "3rd pt of the 2^d pt, following Mr. Iles"; "John Wright," "Thomas Wright," "Brien Iles his 5^{te} pte." Of these persons no record has been found. It is much to be regretted that this Roll does not contain the whole of the original compilation. It commences only with the battle of Neville's Cross; but, as it is manifestly of higher date and authority than the Cosin MS., the latter is after p. 23 rejected as the basis of our text, and is afterwards only used for subsidiary purposes: the Roll, from the page referred to, to the end of the book, is our chief authority. It was used by Hutchinson.—See his *Durham*, II, 63n.

III. MS. Hunter, No. 45, upon paper, in quarto. This is a book of a very miscellaneous nature. It appears to have belonged originally to persons of the names of Gabriel Archer and John Archer of Malton, as a school book, and from them to have passed into the hands of Theophilus Brathwaite, who, as he himself says in a pedigree of the family of Radclyffe of Threshfield, in the

¹ Since unstitched and pasted on linen.

county of York, which he recorded in one of its pages in the year 1655, “was borne at Nunburnholm, the tenth day of January 1595, and was baptized the 18th day following, his godfathers Mr. Mawburne of Holm in Spaldingmore, Mr. Longley near Pocklington, and Mrs. Percy of Harswell godmother”; and that on the 11th day of October, 1624, being then “of the city of Yorke, Esqr. one of the gentlemen sewers to his late Majesty of famous memory Kinge Charles,” he married Annabella, eldest daughter of Charles Radclyffe of Threshfield, Esq., by whom he had three daughters. When the book came into Mr. Brathwaite’s possession it contained much blank paper, which he has filled up with entries equally miscellaneous—pedigrees of the Sovereigns of Europe, of the Emperors of Rome, biographical notices of Archbishops of York, and what more concerns us, a *sparsim* transcript of numerous portions of the Record, which is printed in its entire state in the following pages, together with many very valuable additions, bringing it down to his own time. It is to be regretted that portions of the document are here wanting. They were probably contained in “the ould booke” to which he refers (see p. 21 hereafter), and of which nothing is now known. Of this manuscript we have made much use under the reference H. 45.

IV. MS. Hunter, No. 44, Tract 10, upon paper, in quarto. This is the latest of our MS. authorities, and appears to have been written subsequently to the Restoration. It has furnished a few various readings referred to under H. 44; but it alone, says Raine’s Surtees edition of 1844, contains an account of the painted windows which decorated the church of Durham at the time of its compilation. Appendix I, pp. 109—122. In the present edition this description is printed from a much earlier copy in the Bodleian Library, MS. Rawlinson B. 300, *c.* 1603. The MS. is a folio entitled “A booke of the

recordes of Duresme. A little treatise . . . for the most part translated forth of Latine into English the first day of August Anno d'ni 1603. Anno regni regis Jacobi etc. primo." On fo. 14v. begins :—"A discription of the histories," etc. The writing appears to be of about the above date.

MSS. C., H. 44, and Gough Durham 15 contain the same description as the Rawlinson MS. ; the differences among the MSS. are not of much importance.

V. MS. Lawson, referred to as L. This MS. belongs to Sir John Lawson, Bart., of Brough Hall, Catterick, and is a folio (12½ in. by 7¾), very clearly written in a book well bound in old calf, with book-plate of the arms of "S^r Henry Lawson, BART." The first 93 pages contain the whole of "Rites" not including the "Histories in the Glass Windows." Then follows, on pp. 93 to 122, the tract on the Bishops of Durham, in English, printed by Allan in 1779; the remaining portion of the book, about two-thirds, is blank. A marginal note at the end of the written portion says that the translation of the tract on the Bishops was made in 1603, "And this Copy taken 1656." As all the writing seems to be of the same date, we may assign 1656 as the date of the portion on "Rites." This MS. supplies us with all the passages that Dr. Raine took from Davies, not knowing of any MS. that contained them. These are now for the first time printed exactly as they stand in the Lawson MS. This MS. was used by Hutchinson.—See his *Durham*, II, 63n.

VI. MS. Cambridge, referred to as C., belongs to the Cambridge University Library, and is marked G G 2 15. It is neatly written in a quarto volume containing 140 leaves of size 9 x 6¾ inches, on leaves 1—80, preceded by title, dedication, and table of contents. At the end, "Transcribed Jan: 31th 1660. p J: B." The text is that of the Lawson MS., with slight verbal

differences. Leaves 81 to 83 are blank, then comes, on leaves 84—92, “The History of some particular windowes in the Cathedrall Church of Durham,” much as in our Appendix and in MS. Hunter 44, but in a slightly abridged form. Leaves 93 to 121 contain, in English, under the heading “*Origo Episcopatus Dunelmensis Anno Domini 1603*,” the tract printed by Allan in 1779. Leaves 129 to 130 are blank. The collation is, “ix + 130 (+ f. 23*) = 140 leaves.” It contains a fine book-plate commemorating the present of books made to the University by George I in 1715, on which present see *Studies in Oxford History*, O.H.S., 156. Both covers bear impressions in gold from a very fine stamp of the arms of Durham Cathedral, surrounded by a wreath of palm branches.

The dedication is as follows :—

“ Right Wor'ppfull

The Copies of these two Treatises lighting into my hands accidentally, I counted it in pte, a Sinne of Omission, & negligence, to let them returne unsaluted, in the Copying of w^{ch}, knowing yor worshipps delight, in Church order and Ornam^{ts}, did beleue, yo^w would take much satisfacc'on, in ye reading of them : Upon w^{ch} Consideration, I resolued to bestowe some houres, in ye transcribeing of y^m, and so much ye more willingly, by how much the more I þsumed, yt through yor goodnes, yo^w would be so farre from denying the acceptance of it, that yo^w would rather cherish, ye weake endeauours of

yor Wor'pps most humble
Servant

J : B

For the Right Worshipfull }
Sir Gilbert Gerrard }

Sir Gilbert Gerard was a son-in-law of Bishop Cosin.

VII. British Museum, MS. Harl. 7047. A volume measuring $11\frac{3}{4}$ by $7\frac{1}{2}$ inches. It contains, on ff. 146—174, the whole of "Rites," including the passages that were printed from Davies in 1842, but not the separate description of "Glass Windows." Sir E. M. Thompson says that it is in the writing of Thomas Baker, the Cambridge antiquary, who was born at Lanchester and received his early education at Durham; he was "socius ejectus" and historian of St. John's College, and died in 1740. The following is a copy of his note in the MS. :—

"The copy from which this was taken had been written by an unskilful scribe and therefore is often lame or faulty in the punctuation and sometime in the sense, especially where he quotes in Latin. The author's name does not appear but the collection was made an. 1593 and it is not improbable that George Bates the last Register of the house was the Author, of which there are some intimations in the collection itself."

He has, however, adopted the extraordinary misreading "Deribitory" in ch. xxxvi.

The Society is under great obligation to the Dean and Chapter of Durham, to the Trustees of Bishop Cosin's Library, to Sir John Lawson, and to the University of Cambridge, for permission to make use of these manuscripts.

A note by Dr. Hunter, in the margin of MS. Cosin (p. 54, note 2), refers to another MS. in the possession of a Mrs. Milner, which, if existing, has not been identified.

A considerable portion of the Record here presented to the Society and to the public was published in a curtailed and modernized shape, by John Davies, of Kidwelly, in the year 1672, in a volume of the duodecimo

size, under the following title : “The Ancient *Rites*, and *Monuments* of the *Monastical*, & *Cathedral* Church of DURHAM, Collected out of *Ancient Manuscripts*, about the time of the *Suppression*. Published by J. D. of *Kidwelly*. *Tempora mutantur*—London, Printed for *W. Hensman* at the King’s Head in *Westminster-Hall*, M.DC.LXXII.” In the Dedication, dated London, October 4, 1671, “to my much honoured friend, James Mickleton, of the Inner Temple, Esqr.,” Davies speaks of his obligations to “a famous native of Durham, his early friend and patron, John Hall,” who was brother-in-law to Mickleton by marriage ; and it is probable that from this person he received his manuscript. Hall was a poet, and died young ; having been a contemporary of Davies at St. John’s College, Cambridge. Of Davies himself, and his various writings, a full account is given by Wood (*Athen. Oxon.*, II, col. 902, second edition, 1721¹). His publication of the little volume now engaging our attention brought upon him and his book the following unmerited attack from “a severe Calvinist, and afterwards a Bishop,” whose name Wood has withheld²:—“Liber hic omnino apochryphus μυστηριῶν et Legendæ putidæ plurimum, vero historiæ (praxi et cultu monachorum superstitione exceptis) parum habet, adeo ut mirari subit, inscitiam ejus qui edidit, et negligentiam (veritati et ecclesiæ Anglicanæ damnosam) qui prælo permisit.”

It seems evident that Davies curtailed his manuscript and modernized its spelling and language. The slightest comparison between his book and even the later of our two

¹ Also in the *Dictionary of National Biography*.

² See pp. 161–2, on this attack. This attitude towards antiquarian pursuits long continued. Bishop Warburton spoke of “the *Antiquarian*, who delights to solace himself in the benighted days of Monkish owl-light.” Warburton, *Charge to the Clergy of the Diocese of Gloucester*, Works (1811), IX, 376, a. 1779. There are, perhaps, even now, some whose sentiments would be in harmony with those of the learned prelate.

text authorities, the Cosin MS., will afford abundant proof of the defects of his edition, but the Norton roll establishes them in the most decided way. Old North-country words have been rejected ; peculiar modes of expression of a local character have been generalized, and whole sentences have occasionally been so condensed as to convey an imperfect idea of their original character and meaning. That Davies took these liberties is the more to be regretted, as the manuscript from which he printed, although apparently in some respects less perfect than those above specified, seems to have contained matter not to be found in any of them ; and the editor of the edition of 1844 has, upon a few occasions, transcribed from Davies's book what could not elsewhere be found, using the reference *Dav.*

In the present edition these passages are all printed from MS. L. They are also contained in MS. C.

The above reason may suffice to justify the Surtees Society in apparently departing from one of its rules. This interesting Record of the Rites and Ceremonies of the Monastical Church of Durham, unique in its kind, and throwing so much light upon Benedictine and monastic observances, "is now" (says the editor of the earlier Surtees edition), "for the first time, faithfully printed from the best authorities which can be found, with a collation of other existing manuscripts ; and the garb which it assumes invests it with a new character. It must further be stated, that Davies's book, in its original state, is so exceedingly rare, that few people possess it, and that even in this respect alone a new edition was desirable" (1844).¹

¹ The Society has now (1903) departed still further in reprinting one of its own early volumes. This has, however, long been out of print, and is in great demand. The reprinting, moreover, has given the opportunity of consulting additional MSS., giving a more accurate text, and adding more appendices, as well as the notes, plans, etc.

We have said “in its original state,” for, in the year 1733, Dr. Christopher Hunter made it the basis of a little volume, which he published under the following title :—

“*Durham Cathedral, as it was before the Dissolution of the Monastery ; containing an account of the Rites, Customs, and Ceremonies used therein, together with the Histories painted in the Windows, and an appendix of various Antiquities, collected from several Manuscripts.*”—Durham, printed by J. Ross for Mrs. Waghorn, 1733.”

In the year 1743, Dr. Hunter professed to publish a second edition of the above book, but the title only was new. It runs as follows :—

“The History of the Cathedral Church of *Durham* as it was before the Dissolution of the Monastery containing An Account of the RITES, CUSTOMS, and CEREMONIES used therein, Together with a Particular Description of the Fine Paintings in the Windows ; Likewise the TRANSLATION of St. CUTHBERT’s Body from *Holy Island* ; With the Various Accidents that attended it’s Interment here ; with an APPENDIX of divers ANTIQUITIES collected from the best MANUSCRIPTS. The Second Edition, with Additions. DURHAM, Printed for JOHN RICHARDSON, Bookseller, at the *Bible* and *Crown*, price 2s.”

Dr. Hunter’s book contains a few corrections of Davies from MS. Cosin and H. 45, to which he seems to have had access, and also a few monumental inscriptions : but there is the same disregard of ancient phraseology, and a remarkable neglect of Brathwaite’s additions to the latter of the above authorities. We have made one or two references to Dr. Hunter’s edition. Of his appendix we shall have occasion to speak hereafter.

In the year 1767 Hunter’s edition was reprinted by a bookseller in Durham of the name of Patrick Sanderson, with still further deviations from the original, and with

numerous additional inaccuracies, the result of carelessness. Appended to Sanderson's edition is a "Description of the County Palatine of Durham," occupying 135 pages, based upon *Magna Britannia Antiqua et Nova* [by T. Cox and A. Hall], Lond., 1738, I, 606—648. The title of Sanderson's book, of which there was a large impression, is as follows :—

"The ANTIQUITIES of the ABBEY or Cathedral Church of DURHAM, also A particular Description of the County Palatine of Durham, Compiled from the best Authorities and Original Manuscripts. To which is added, The Succession of the BISHOPS, DEANS, ARCHDEACONS, and PREBENDS, The BISHOP'S COURTS, and his OFFICERS, And the CASTLES and MANSION-HOUSES of the Nobility and Gentry, with other Particulars. *Newcastle-upon-Tyne*: Printed by J. WHITE and T. SAINT, for P. SANDERSON, at Mr. Pope's Head, in Durham, MDCCCLXVII."

In our Appendix (No. I, pp. 109—122) was printed in 1844 from H. 44, the only manuscript then known in which it was contained,¹ "A Description of the Histories in the Glass Windows of the Church of Durham."² This description is also printed by Hunter, and from the same authority : but here again the language is modernized, and there are great inaccuracies in his text. The compilation is ascribed by Hunter to Prior Wessington, upon no authority. In fact, some of the figures represented persons who flourished long after Wessington's death.

The memoranda and letter of Henry the Sixth (Appendix II, pp. 122, 123) are also printed by Hunter, p. 167, but no authority is assigned. We have found them

¹ This "Description" has since been found in other MSS., and is here printed from MS. Rawlinson, B. 300. See above, p. xi.

² The reader will be pleased to consider the above as the proper title of the first Article in the Appendix, and not "A Description of the Glass Histories in the Windows" [Edition 1844]. The correct title is given in this edition.

in a manuscript in the Library of Bishop Cosin, B. II. 2,¹ and have thought it right, by printing them entire, to supply Hunter's omissions.

Appendix III, pp. 124—136. The reference to the authority for this portion of the Appendix is given in a note to p. 124. These inscriptions were printed in 1844 for the first time, curtailed, however, of much of the history which is appended to each in the manuscript, and which was probably equally omitted upon the pictures. We have now, however, printed at length for the second time such biographical notices as are appended to the Saints of Lindisfarne, or the Northern Counties, and from them the nature of the rest may be ascertained.

Appendix IV, pp. 137—143. These inscriptions, probably upon panels beneath the figures represented, are to be found only in the MS. Cosin, B. II. 2, above referred to. They were first printed, but inaccurately, by Dr. Hunter.

Appendix V, pp. 144—147. A list of the dependants or livery men of the Church of Durham, in 1510, with their respective offices, from an entry in one of the Bursars' Books, together with the quantity of cloth which each received, according to his station.

Appendix VI, pp. 148—158. An abstract of such Indulgences as are preserved in the Treasury, granted to those who promoted the building of the Nine Altars, who visited in devotion and with gifts the shrine of St. Cuthbert, the various altars and relics of the Church, or who in any way contributed to its benefit. These Indulgences afford many valuable dates; and it is interesting to

¹ "Collectio Antiquitatum Ecclesiae Dunelmensis, begun the 14th of November, 1660. A transcript of a manuscript which Mr. Greeke hath: ended 26 of November, 1660." This volume, which was transcribed at the instance of Bishop Cosin, and contains several directions to the copyist in his hand, consists chiefly of extracts from Simeon Dunelm. and Prior Wessington's Collections relative to the Benedictines in the Durham Chapter MS. B. III. 30, hereafter mentioned.

observe how those dates confirm the character of existing architectural details.

Appendix VII, pp. 159, 160. Notes containing some interesting information, now (1903) printed for the first time, and supplemented by notes, pp. 296, 297.

Appendix VIII, pp. 161—168. Notes now (1903) printed for the first time, and supplemented on pp. 297—301.

Appendix IX, pp. 169, 170. Curious as giving some information as to facts and feelings existing about the year 1776.

Appendix X, p. 171. This interesting little Inventory speaks for itself, and helps us to imagine how the other altars were furnished.

Appendix XI, pp. 172—191. These extracts from a Durham Missal are given at the suggestion of Dr. J. Wickham Legg, F.S.A., and are printed from a transcript kindly made by him for insertion in this volume.

The three Plans given in this edition are in some sort an afterthought. They were not finally decided on until the notes were all printed, or they would have been there referred to from time to time. It is hoped that with the help of the explanations they will be found useful; they can always be referred to in place of Carter's or any that are mentioned in the notes.

After the notes on page 261 had been printed, it was suggested by Mr. W. H. St. John Hope that the cloister laver had probably been in the usual situation, "over against the frater door," as stated in *Rites*, ch. XL, and not in the middle of the garth, as has long been supposed. Many generations have been misled by the marble basin having been placed in the middle when the building that had sheltered it was demolished. Excavations in the

south-west part of the garth have resulted in the discovery not only of the octagonal building described in *Rites*, but of a square one that preceded it, and also of a well at a distance of 27 feet from centre to centre, to the north-east. The page containing the notes on the laver has accordingly been cancelled, and the notes have been altered in accordance with the new discoveries, but it was impossible to say much about these without greatly disturbing other pages. It is hoped, however, that a proper account will shortly appear in *Archæologia*.

For convenience of reference, the paging of the edition of 1844 is inserted in the pages of this one, and every passage to which a note belongs is marked by a small asterisk.

Besides those owners or keepers of MSS. who have been mentioned above, there are several friends who have rendered great service in connexion with this new edition.

Mr. Hope has prepared two of the Plans, has made two special journeys to Durham in connexion therewith, and has written the valuable note on the Sunday Procession, besides going through the notes, and making many valuable suggestions now embodied in them. Among others who have seen the notes in proof must be specially named the Rev. W. Greenwell, the Dean of Durham, Dr. J. Wickham Legg, and Mr. J. T. Micklethwaite, who have all pointed out additions and corrections by which many of the notes, themselves the labour of some years, have been greatly improved.

J. T. F.

Durham,

May, 1903.

(1) This booke doth conteine a discription or briefe MS. Cosin,
declaratiō of all the ancient monuments
c. 1620.
Rites and customes, belonginge or beinge wthin
the Monasticall Church of durham before
the suppression written. 1593.*

(I. THE NINE ALTARS.)*

First in the front or highest part* of the Church were the 9 altars dedicated and directed in the honoure of (several)² saints, and of them takinge their names as the inscription hereof shall declare. The altars beinge placed north and south one from another, alonge the front of the church. In the midst of the front of the church where theise 9 altars were placed, was the altar of the holy fathers St Cuthbert and St Bede, hauinge all the foresaid altars equally deuided of either hand as on the south hand foure, and on the north hand foure on the south were theise 4 altars followinge,

- 1 first the altar of St Oswald and St Laurence.
- 2 The second was the altar of St Thomas of Canterbury and St Katherne.
- 3 The third was the altar of St John Baptist & St Margarett.*
- 4 The fourth was the altar of St Andrew and Mary Magdalene beinge the uttermost altar toward the south.

[In the South angle of the said Nine Altars next the MS. L.,
Cemetery Garth, commonly called the Centry Garth and
next the said Altar there was an Ambry set* wherein
Singing-breads* and Wine were usually placed, at which
the Segerton of the Abbey caused his Servant or Scholar

* The headings in parentheses, and their numbers throughout, are retained from the edition of 1842 for convenience' sake. But archaic spelling of modern headings is modernized. The small asterisks are to indicate passages on which there are notes at the end of the volume. The figures in parentheses are the numbers of the pages in the edition of 1842.

² Secunda manu.

MS. L., dayly to give attendance from six a clock in the Morning
 1656. till the high Masse was ended from out (2) thereof to deliver
 Singing-bread and Wine to those that did assist and help
 the Monks to celebrate and say Masse. L., C., *Dav.*]

MS. Cos., Richard de Bury, Bpp of durhā lyeth buryed before
 c. 1620. this Altar vnder a faire marble stone,* wheron his owne
 ymage was most curiously and artificially ingrauen in
 brass with the pictures of the 12 apostles devided
 imbordered [devided & bordred, H. 45, L.] of either side
 of him, and other fine imagery worke a bout it much
 adorninge ye marble stone.

On the north side of Saint Cuthberts Shrine
 and Saint Bedes altar, were theise 4 followinge

- 1 The altar of St Martin.
- 2 The second was the altar of St Peter and St Paul.
- 3 The third was the Altar of St Adian (*sic*) and St Helline.

4 The fourth was the Altar of the holy Archangell St Michaell beinge the outermost towards the north: be
 twixt the last two Altars lyeth buryed Anthony Beeke
 bpp of durhā and Patriarch of Jerusalem in a faire marble
 tombe, under neath a faire marble stone, beinge the first
 Bpp that euer attempted to lye so neere the sacred shrine
 of St Cuthbert, the wall beinge broken* at the end of the
 allye* for bringinge him in with his coffin, [w^{ch} contynued
 vntill ye suppression of ye Abbey, H. 45].

All the fores^d 9 altars had theire seuerall shrines* and
 couers of wainscote ouer head* in uerye decent and comely
 forme, hauinge likewise betwixt euerye altar a uerye faire
 and large ptition of wainscott* all uarnished ouer, wth fine
 branches & flowers and other imagerye worke most finely
 and artificially pictured and guilted,* conteyninge the
 seuerall lockers or ambers* for the safe keepinge of the
 uestments and ornaments belonginge to euerye altar, with
 3 or 4 little amryes in the wall* ptaininge to some of the
 s^d altars, for the same use and purpose.

There is in the East end of the church a goodly faire
 round window called St Katherns window,* the bredth of
 the quere all of stone uerye finely and cunningly
 wrought and glazed, hauinge in it 24 lights uerye

artificially made, as it is called geometricall, and the picture of St Kathern is sett in glass on the right side underneath the s^d window in a nother glazed window, as shee was sett uppon the wheele* to bee tormented to death which wheele did burst in peices and caught the turners of the s^d wheele, and wth the pikes therof all to rent them in peices, S^t Kat beinge safe hir selfe by the prouision of Almighty god and in the s^d window was there a frame of iron, wherin did stand 9 uery fine cres(3)setts of Earthen mettall* filled with tallow w^{ch} euerye night was lighted when the day was gone to giue light to the nine altars and S^t Cuthberts feriture, in that part and ouer all the church besides, did burne unto the next morninge that the day was broken.

In the south alley end* of the 9 altars there is a good glazed window called S^t Cuthberts window,* the w^{ch} hath in it all the whole storye life and miracles of that holy man S^t Cuthbert from his birth of his nativitie and infancie unto the end and a discourse of his whole life, maruelously fine and curiously sett forth in pictures in fine coloured glass accordinge as he went in his habitte to his dying day beinge a most godly and fine storye to behold of that holy man S^t Cuthbert.

In the north alley of the s^d 9 altars there is another goodly faire great glass window called Josephs window the w^{ch} hath in it all the whole storye of Joseph* most artificially wrought in pictures in fine coloured glass accorringe (sic) as it is sett forth in the bible uerye good and godly to the beholders therof.

(II.) In S^t Cuthberts feritorye.*¹

Next to theise 9 altars was the goodly [stately, H. 45] monument of Saint Cuthbert adioyinge to the quire and the high altar, on the west end reachinge towards the 9 altars on the east and toward the north and south containinge the breadth of the quire in quadrant forme* in the midst wherof his sacred shrine* was exalted with most

* Here, as elsewhere, the heading given in the MS. is retained where there is one.

MS. Cos., curious workmansipp of fine and costly [green, H. 45, L., c. 1620. C., and Dav.] marble all limned and guilted with gold hauinge foure seates or places conuenient* under the shrine for the pilgrims or laymen [lame or sickle men, H. 45] sittinge on their knees* to leane and rest on, in time of their deuout offeringes and feruent prayers to God and holy S^t Cuthbert, for his miraculous releife and succour w^{ch} beinge neuer wantinge made the shrine to bee so richly inuested, that it was estimated to bee one of the most sumptuous monuments in all England, so great were the offerings and Jewells that were bestowed upon it, and no lesse the miracles that were done by it, [wrought att itt, H. 45] euen in theise latter dayes* as is more patent [apparent in record^r, H. 45] in the history of the Church at large.*

At the west end of this shrine of S^t Cuthbert was a little altar* adioyned to it for masse to bee s^d on onely upon the (4) great and holy feast of S^t Cuthberts day in lent,* at w^{ch} solemnitie the holy [Prior and the whole, H. 45] couent did keepe open houshold [howse, H. 45] in the frater house* and did dine altogether on that day, and on no day else in the yeare. And at this feast and certaine other festiuall dayes in the time of deuine seruice they were accustomed to drawe [vpp, H. 45] the couer* of S^t Cuthberts shrine

IS. H. 45. [beinge of Wainescott wherenvnto was fastned vnto e^dy corner of y^e s^d Cover to a loope of Iron a stronge Cord w^{ch} Cord was all fest together over y^e Midst over y^e Cover. And a strong rope was fest vnto y^e loopes or bindinge of y^e s^d Cordes w^{ch} runn vpp and downe in a pully vnder y^e Vault* w^{ch} was aboue over S^t Cuthb: feretorie for y^e drawinge vpp of y^e Cover of the s^d shrine and the s^d rope was fastned to a loope of Iron* in y^e North piller of y^e ferretory : haueinge six silver bells fastned to y^e s^d rope, soe as when y^e cover of y^e same was drawinge vpp y^e belles did make such a good sound y^t itt did stirr all y^e peoples harts that was w^{thin} y^e Church to repaire vnto itt and to make ther praiers to God and holy S^t Cuthb: and y^t y^e behoulders might see y^e glorious ornam^rts therof : Also y^e Cover had att e^dy corner two ringes made fast, w^{ch} did

runn vpp and downe on fower staves* of Iron when itt was MS. H. 45,
in drawinge vpp w^{ch} staves were fast to euy corner of ye c. 1655.
Marble y^t S^t Cuthb: Coffin did lye vpon, w^{ch} cover was all
gilded over and of eyther side was painted fower lively
Images curious to ye beholders and on the East End was
painted the picture of or Savior sittinge on a Rainebowe to
geive Judgmt very lively to ye behoulders and on the West
end of itt was ye picture of or Lady & or Savior on her
knee And on the topp of ye Cover from end to end was
most fyne [brandishing of, L., C.; Brattishing* of, Ed. H.]
carved worke cutt owte wth Dragons and other beasts moste
artificially wrought and ye inside was Vernished wth a fyne
sanguine colour that itt might be more pspicuous to ye
beholders and att euy corner of ye Cover was a locke* to
keepe itt close but att such tymes as was fitt to show itt.
H. 45, L., C., *Dav.*]

that the beholders might see the glorye and ornaments MS. Cos.,
therof. c. 1620.

Also within the s^d feretorye, both of the north side and
the south, there was almeryes of fine wenscote,* beinge
uarnished and finelye painted and gilded finely ouer with
little images uerye seemly and beautifull to behould, for
the reliques belonginge to S^t Cuthb to lye in, and within
the s^d almeryes, did lye all the holy reliques* [& guifts, H.
45] that was ofered to that holy man S^t Cuthb: and when
his (5) shrine was drawne, [upp, H. 45] then the s^d almeryes
were opened that every man y^t came thither at that time
might see the holy reliques therein, [all the holy reliques
and guifts and Jewells that were in ye Almeries, H. 45] so
that for the costly reliques and Jewells that was in the same
almeryes and other reliques that hung a bout within the s^d
feretorye upon the irons was accounted to bee the most
sumptuous and richest Jewells in all this land, with the
beautifullness of the fine little Images that did stand in the
french peir* within the feretorye, for great was the gifts and
godly deuotion of kinges and queenes and other estates at
that time towards God and holy S^t Cuthbert in that Church.

Within this feretorye of S^t Cuthb: there was many fine
little picturs of seuerall sorts [Saints, Ed. H.] of ymagery

MS. Cos., worke all beinge of Alabaster set in the frontispice [French-peire, H. 45, C. ; French quire, L.] in theire seuerall places, c. 1620. the pictures beinge uerye curiously engrauen and gilt, and the Neuelles Crosse and bull head [for his Creast beinge, H. 45] sett upon the height [on height, H. 45] and of either side of the 2 dores* in the s^d french peire [quire, L. ; pierre, C.] besides, and also in diuers other places of the french peire [which Feretory & French quire, L. ; *pierre, Dav.*] was made at the charges of John Neuill, as may appeare at large in the historie of the church.

At the east end of S^t Cuthb: feretorie there was wrought upon the height of the irons* towards the 9 altars uery fine candlesticks of iron like unto socketts w^{ch} had lights sett in them before day that euerye monke might haue the more light to see to read upon their booke at the s^d 9 altars, when they said masse, and also to give light to all others that came thither to heare and see the diuine seruice.

MS. L., [The King of Scotts Ancient* and his Banner with the 1656. Lord Nevells Banner, and diverse other Noblemens Ancients were all brought to S^t Cuthberts Feretorie, and there the said Lord Nevell, [after y^e battel done* in moste solemne and humble manner, H. 45] did make his petition to God and that holy man S^t Cuthbert [to accept his offeringe, H. 45] and did offer the aforesaid Jewells and Banners [and y^e holy rood crosse* w^{ch} was taken on y^e Kinge of Scotts, H. 45] to the Shrine of that holy and blessed man S^t Cuthbert within the Feretorie; [and soe after his orisons pformed to god and S^t Cuthb : he depted, H. 45] and there the said Banners and Ancients did stand, and hung untill the Suppression of the house: the Lord Nevells Banner staff was all writhen [wrought, H. 45] about with Iron [all wrythen* about with Iron, Ed. H.] from the midst upward, and did stand and was bound to the Irons on the North end of (6) the Feretorie and the King of Scotts Banner was bound to the midst of the said Irons [to y^e Midst of y^e ferritorie, H. 45] and did hang on [over, H. 45] the midst of the Alley of the Nine Altars, and was fastned wth a cord to a loup of Iron* being in a pillar under S^t Katherines Window in the East end of the Church, and

a little after the suppression of the house they were all MS. L.,
taken down, spoiled and defaced that the memory thereof
should be clean taken away [obliterated, H. 45] being both
a great honour unto the Realm, and decent Ornament unto
the Church. L., C., *Davies.*] [& an honnor^r to the Realme
beinge ye Ensignes & Trophies of ther great Victories,
H. 45].

(III.) The Quire.

In the East end of the quire ioyninge uppon St Cuthberts
feriture stood the high altar beinge the goodliest [& moste
stately, H. 45] altar in all the church and a uerye rich
thinge with many pretious and costly ornaments appertain-
inge to it both for euery principall day as also for euery¹
[of or La : H. 45, L., C., and *Dav.*] dayes betwixt
the s^d high altar and St Cuthberts feriture is all of [ye,
H. 45] french peere uerye curiously wrought both of the
inside and outside with faire images of Alabaster being
most finely gilded beinge called in the antient history* the
Laordose* the s^d curious workmanshapp of french peere or
Laordose reachinge in hight almost to the middle vault,*
and containinge the breath of the quire in lengthe in the
midst wherof right over² the said hye altar were artificially
placed in uery fine Alabaster the picture of our lady
standinge in the midst, and the picture of St Cuthb: on the
one side and the picture of St Oswald on the other beinge
all richly gilded and at either end of the s^d altar was a
wande of iron fastened in the wall, wheron did hang
curtaines or hanginges* of white silke dayly, the dayly
ornaments that were hung both before the altar and
a boue were of red ueluett, wrought with great flowers
of gold in imbrodered worke with many goodly pictures
besides, beinge uerye finely gilded, but the ornaments
for the principall feast w^{ch} was the assumption of our
lady were all of white damaske all besett with pearle
and pretious stones which made the ornaments more rich
and gorgeous to behould. [Att eyther end was a place to
keepe ye w^{ch} ornam^{ts} w^{ch} were of white Damaske and such
like stiffe, H. 45].

MS. Cos.
c. 1620.¹ A blank left here in Cos. MS.² MS. has "right on."

MS. Cos., Within the s^d quire ouer the high Altar did hang a rich
 c. 1620. (7) and most sumptuous Canapie for the Blessed sacrament
 to hang within it which had 2 irons fastened* in the french
 peere uery finely gilt w^{ch} held the canapie ouer the midst of
 the s^d high Altar (that the pix did hange in it* that it could
 not moue nor stirr) wheron did stand a pellican* all of
 siluer upon the height of the s^d Canopie uerye finely
 gilded giuinge hir bloud to hir younge ones, in token that
 Christ did giue his bloud for the sinns of the world, and it
 was goodly to behould for the blessed sacrament to hange
 in, and a marueilous faire pix that the holy blessed
 sacrament did hange in w^{ch} was of most pure fine gold
 most curiously wrought of gold smith worke, and the white
 cloth* that hung ouer the pix was of uerye fine lawne all
 embroydered and wrought aboue [about, L., C.] with gold
 and red silke, And 4 great and round knopes of gold marue-
 lous and cunningly wrought with great tassells of gold and
 redd silke hanginge at them, and at the 4 corners of the white
 lawne cloth. And the crooke that hung within the cloth
 that the pix did hang on was of gold and the cords that did
 draw it upp and downe was made of fine white strong
 silke. And when the monkes went to say or singe the high
 masse, they put on theire uestments [they were vested, H.
 45] in the vestrye [Revestry, L., C., Dav.] both the epistoler
 and the gospeller* they were alwayes reuest in the same
 place, and when the office of the masse* began to be
 sung, the epistoler came out of the revestrie, and the other 2
 monkes following him all 3 arow* at the south quire dore
 and there did stand to [vntill, H. 45] the gloria patri of the
 office of the masse* began to bee sunge, and then with
 great reuerence and deuotion they went all [three, L., C.,
 Dav.] upp to the high Altar (and one of the uergers that
 kept the uestrie, did goe before them with a tipt staffe in his
 hand as it was his office so to doe) bowinge themselues
 most reuerently to the blessed sacrament of the Altar, the
 one on the on side of him that s^d the masse and the other
 of the other side, also the gospeller [Epistler, H. 45] did
 carrie a maruelous faire booke which had the Epistles and
 Gospels in it, & did lay it on the altar the which booke had
 on the outside of the coueringe the picture of our sauiour

Christ all of siluer of goldsmiths worke all pcell gilt uerye fine to behould, w^{ch} booke did serue for the pax* in the masse. The epistoler when he had sung the epistle did lay the booke againe on the altar and after when the gospell was sung the gospeller did lay it downe on the altar, until the masse was done. And the masse beinge ended they went all 3 into the reuestrie from whence they came and caryed the (8) booke with them, and one of the uergers meetinge them at the south quire dore after the same sort they came and went before them into the uestrie.

Also there was perteyninge to the high Altar 2 goodly Chalices one was of gold, the other of siluer, and double gilt, and all the foote of it [them, H. 45] sett full of precious stones, that of gold was for principall dayes and the other was to serue euerye day, likewise there was perteyninge to the high altar, two goodly gilt basons of siluer,* one for principall dayes double gilt a great large one, and the other bason for euerye day, not so large beinge parcell gilt and grauen all ouer, and two gilt Cruitts* that did hold a quart a peece parcell gilt and grauen all ouer, and other 2 lesser Crewetts for euerye day all of siluer, one payer of siluer Censors for euerye double feast double gilded, and 2 paire of siluer censors parcell gilt and the cheines also for euery day with 2 shipps* of siluer parcell gilt for principall dayes, and other two of siluer ungilt for euerye day, to carrye frankincence in

[one pair of silver Censors for every day, and two pair of silver Censors for every feast double guilted [for euery double feaste ungilted. C.] And two pair of silver Sensors pcell guilt and the chaines also for every principal day, with two shipps of Silver pcel guilt for principal dayes, and other two of Silver unguilt for every day, to carry frankincense in. L., C., *Dav.*],

and 2 siluer double gilded candlesticks* for 2 tapers uery finely wrought of 3 [two, H. 45] quarters* high to bee taken in sunder with wrests,* other two siluer candlesticks for euerye dayes seruice pcell gilt with rich and sumptuous furnitures for euerye festiuall day of Changeable suites,

MS. Cos.
c. 1620.

IS. Cos., diuers of the uestments was sett all round about both
 v. 1620. stooles and fannels,* there was also other uery rich and
 costly iewells & ornaments that was pteininge to the s^d
 high Altar.

Also there was 2 [faire, H. 45] Crosses to bee borne* [to
 be carryed in pcession, H. 45] on principall dayes, the one
 of gold, and the staffe that it did stand on to beare it
 withall was all of siluer, and goldsmiths worke uerye
 curiously and finely wrought and double gilt, and the other
 crosse was of siluer and double gilt and the staffe of it was
 of wood that it did stand on after the same workmanshapp
 and double gilt¹ [fare guilt, L. ; faire gilt, C.].

(IV. THE QUIRE—THE PASCHAL.)

Also there was a goodly monument pertaininge to the
 Church called the pascall* w^{ch} was wont to bee sett upp in
 the quire (9) and there to remaine from the thursday called
 Maundy thursday* before Easter untill wednesday after
 the assention day that did stand upon a foure square
 thick planke of wood against the first gree or stepp hard
 behind the 3 basons of siluer that hung before the high
 altar, in the midst of the s^d greese is a nick* wherein on
 of the corners of the s^d planke was placed, and at euerye
 corner of the planke was an iron ringe wherunto the feete
 of the pascall were adioyned, representinge the pictures of
 the foure flyinge dragons, [att each Corner one, H. 45] as
 also the pictures of the 4 Euangelists [wth six faire
 Candlesticks for six tapers to stand in, H. 45] aboue the
 tops of the dragons underneath the nethermost bosse, all
 supportinge the whole pascall and [in] the 4 quarters haue
 beene foure Christall stones, and in the 4 small dragons 4
 heads 4 christall stones as by the holes doe appeare and
 on euerye side of the 4 dragons there is curious antick
 worke as beasts and men uppon horsbacks with bucklers
 bowes and shafts, and knotts with broad leaues spred
 uppon the knotts uery finely wrought all beinge of most
 fine and curious candlestick metall [or Latten* Mettal
 gistring as y^e Gold it self having six Candlesticks or

* No break here in the MS.

Flowers of Candlestick metall, *added by Dr. Hunter, in MS. Cos.*
the margin] coīninge from it three of euerye side wheron
 did stand in euerye of the s^d flowers or candlestick a taper
 of wax and on the height of the s^d candlestick or pascall of
 lattine was a faire large flower beinge the principall flower
 w^{ch} was the 7 candlestick,* the pascall in latitude did
 containe almost the bredth of the quire in longitude that
 did extend to the height of the [Lower, H. 45] uault*
 wherein* did stand a long peece of wood* reachinge within
 a mans length [height, H. 45] to the uppermost uault
 roofe of the church, wheron stood a great long square
 tap* of wax [a lardge square wax tap, H. 45] called the
 pascall a fine conueyance through the s^d roofe* of the
 church to light the tap withall in conclusion the pascall
 was estimated to bee one of the rarest monuments in all
 England.

(V. THE QUIRE)—The Passion.*

Within the Abbye Church of Durhā upon good friday
 [theire was, H. 45] maruelous solemne seruice, in the w^{ch}
 seruice time after the passion was sung* two of the eldest
 [Ancient, *Dav.*] monkes did take a goodly large crucifix
 all of gold of the picture* of our sauiour Christ nailed
 uppon the crosse lyinge uppon a ueluett cushion, hauinge
 St. Cuth(10)berts armes* uppon it all imbroydered wth gold
 bringinge that betwixt them uppon the s^d cushion to the
 lowest greeces [stepps, H. 45] in the quire, and there
 betwixt them did hold the s^d picture of our sauiour sittinge
 of euery side [on ther knees, H. 45] of that, and then one
 of the s^d monkes did rise and went a prettye way from it
 sittinge downe uppon his knees with his shooes put of
 uerye reuerently did creepe away uppon his knees unto the
 s^d crosse and most reuerently did kisse it, and after him
 the other monke did so likewise [all y^e other Monckes, H.
 45], and then they did sitt them downe on euery [of eyther,
 H. 45] side of the s^d crosse and holdinge it betwixt them,
 and after that [them, H. 45] the prior came forth of his
 stall, and did sitt him downe of his knees with his shooes
 of and in like sort did creepe also unto the s^d crosse [and
 all the monkes after him one after an nother, in the same

MS. Cos., order, and *not in H. 45*], in the meane time all the whole
 c. 1620. quire singinge an Himne,* the seruice beinge ended
 the two [two *not in H. 45*] monkes did carrye it to the
 sepulchre wth great reuerence, w^{ch} sepulchre was sett upp
 in the morninge* on the north side of the quire nigh to the
 high altar before the seruice time and there did lay it within
 the s^d sepulchre, with great deuotion with another picture
 of our sauiour Christ, in whose breast they did enclose
 with great reuerence the most holy and blessed sacrament
 of the altar senceinge [singinge, H. 45] and prayinge vnto
 it upon theire knees a great space settinge two taper
 lighted before it, w^{ch} tapers did burne unto Easter day in
 the morninge that it was taken forth.

(VI. THE QUIRE)—The resurrection.*

There was in the abbye church of duresme uerye
 solemne seruice uppon easter day betweene 3 and 4 of the
 clocke in the morninge in honour of the resurrectiō where
 2 of the oldest monkes of the quire came to the sepulchre,
 beinge sett vpp upon good friday after the passion all
 couered with redd ueluett and embrodered with gold, and
 then did sence it either monke with a paire of siluer
 sencors sittinge on theire knees before the sepulchre, then
 they both risinge came to the sepulchre, out of the which
 wth great reverence they tooke a maruelous beautifull
 Image of our sauiour* representinge the resurrectiō with a
 crosse in his hand in the breast wherof was enclosed in
 bright [moste pure, H. 45] Christall the holy sacrament
 of the altar, through the w^{ch} christall the blessed host was
 conspicuous, (ii) to the behoulders, then after the
 eleuation of the s^d picture carried by the s^d 2 monkes
 upon a faire ueluett cushion all embrodered singinge the
 anthem of christus resurgens* they brought to the high
 altar settinge that on the midst therof whereon it stood
 the two monkes kneelinge on theire knees before the altar,
 and senceing it all the time that the rest of the whole quire
 was in singinge the fores^d anthem of Xpus resurgens, the
 which anthem beinge ended the 2 monkes tooke up the
 cushines and the picture from the altar supportinge it

betwixt them, proceeding in processiō from the high altar MS. Cos
to the south quire dore where there was 4 antient gentle-
men* belonginge to the prior appointed to attend theire
coīninge holdinge upp a most rich cannopye of purple
ueluett tached* round about [tashed about, L., C.] with redd
silke, and [a goodly, *Dav.*] gold fringe, and at euerye
corner did stand one of theise ancient gentlemen to beare
it ouer the s^d Image, with the holy sacrament carried by
two monkes round about the church the whole quire
waitinge uppon it with goodly torches and great store of
other lights, all singinge rejoyceinge and praising god
most deuoutly till they came to the high altar againe,
wheron they did place the s^d Image there to remaine
untill the assencion day.

There was a nother crosse of Xpall* that serued for
euerye day in the weeke, there was borne before the crosse
euerye principall day à holy water font [fatt, H. 45]
of siluer* verry finely grauen and pcell gilt, which one of
the nouices* did carrye.

(VII. THE QUIRE—ALMERIES*—LETTERNS—BASINS.)

In the north side of the quire there is an almerye neere
to the high altar fastened in the wall for to lay any thinge
in ptaininge to the high altar. Likewise there is another
almerye in the south side of the quire nigh the high altar
enclosed in the wall to sett the challices the basons and the
crewetts in that they did minister withall at the high masse
with locks and keys for the said almeryes.

At the north end of the high altar, there was a goodly
fine letteron [Lettern, H. 45] of brasse where they sungē
the epistle and the gospell,* with a gilt pellican on the
height [Topp, H. 45] of it* finely gilded pullinge hir bloud
out hir breast to hir young ones, and winges spread
abroade wheron did lye the book that they did singe the
epistle and the gospel, it was thought to bee the goodlyest
[fairest, H. 45] letteron of brasse (12) that was in all this
cuntrye it was all to bee taken in sunder* with wrests euery
ioynt from other. [it went all in hernes* to take asonder
att pleasure, H. 45].

MS. Cos., Also ther was lowe downe in the quere another Lettorn
 c. 1620. of brasse (not so curiously wroughte) standinge in the midst*
 against the stalls, a marueilous faire one, with an eagle on
 the height of it, and hir winges spread â broad wheron the
 monkes did lay theire bookees when they sung theire
 legends, at mattens or at other times of seruice.

[where the Moncks did singe ther Legends at Mattins &
 other tymes. W^{ch} same stood theire* vntill y^e yeare 1650
 when y^e Scotts were sent prisoners from Dunbarr feight* and
 putt prisoners into y^e Church where they burned vpp all y^e
 wood worke* in regard they hadd noe Coales allowed them :
 And ther was a fellowe one Brewen appointed to looke to
 y^e Scotts by Sr Arthure Haslerigg* barronett, then
 Gounor of Newcastle & y^e fower Northeran Counties w^{ch}
 conveyed the s^d brasse letterne & Eagle away & many
 other thinges appтайninge to y^e Church & sould them for
 his owne gaine, a man of a badd conscience & a Cruell
 fellowe to y^e poore prisoners.* H. 45, c. 1655].

Before the high altar within the quire aboue mentioned
 were 3 marueilous faire siluer basins* [att y^e stepps as one
 goes vpp, H. 45] hung in chaines of siluer, one of them did
 hange in the south side of the quire aboue the stepps that
 go upp to the high altar, the second on the north side
 opposite to the first the third in the midst betweene them
 both and iust before the high altar, theise 3 siluer basons
 had lattin basons within them hauinge pricks for serges or
 gilt wax candles to stand on, the lattin basons beinge to
 receiue the drops of the 3 candles, w^{ch} did burne continually
 both day and night, in token that the house was alwayes
 watchinge to god.

Ther was also another siluer bason which did hang in
 siluer chaines before the sacrament of the fores^d high altar
 but nerer to the high altar then the other 3. as almost
 dependinge or hanging ouer the priests back, which was
 only lighted in time of masse and therafter extinguished.

(VIII. THE QUIRE—LUDOVICK DE BELLOMONTE.)

Ludovick de Bellomonte* B^{PP} of Durhā lyeth buried
 before the high altar in the quire beneath the stepps that
 goe upp to the s^d high altar, under a most curious and

sumptvus marble stonn* w^{ch} he p^{pared} for himselfe before MS. Cos.,
 hee dyed beinge adorned with most excellent workman-(13) c. 1620.
 shipp of brasse wherein hee was most excellently and liuely
 pictured as hee was accustomed to singe or say masse with
 his mitre on his head, and his crosiers staffe in his hand
 with two angells finely pictured, one of the one side of his
 head and the other on the other side with censors in theire
 hands sensinge him conteining most exquisite pictures,
 and Images of the 12 apostles deuided and bordered of
 either side of him and next them is bordered on either side
 of the 12 apostles in a nother border the pictures of his
 ancestors in theire coat armour beinge of the bloud royll
 of france, and his owne armes of france beinge a white lyon
 placed upon the breast of his uestment, beneath his uerses
 of his breast* with flower deluces about the lyon, 2 lyons
 pictured one under the one foote of him and another under
 the other of him supportinge and holdinge upp his crosiers
 staffe his feete adioyninge and standinge upon the said
 lyons and other two lyons beneath them in the nethermost
 border of all, beinge most artificially wrought and sett forth
 all in brasse marueilously beautifyng the s^d through
 of marble* wherin was engrauen in brasse such diuine and
 celestiall sayinge of the scripture w^{ch} hee had peculiarly
 selected for his spirituall consolation at such time as it
 should please god to call him out of his mortalitie, wherof
 some of them* are legeable to this day, as theise that
 follow,

Epitaphium* eius.

In Gallia natus de bello monte
 iacet hic Lodouicus humatus
 Nobilis ex fonte
 Regum comitumque creatus
 Præsull in hac sede Cæli letetur in ede
 Preteriens siste memorans quantus fuit iste
 Cælo quā dignus iustus pius atq' benignus
 Dapsilis ac hilaris* inimicus semper amaris*
 Sup caput.
 Credo quod redemptor meus uiuit qui in nouissimo
 die me resuscitabit ad uitam eternam, et in carne
 mea uidebo deum saluatorem meum.

[S. Cos.,
A. 1620.]

In pectore.
 Reposita est haec spes mea in sinu meo Domine
 miserere
 Ad dextram
 (14) Consors sit sanctis Lodouicus in arce tonantis
 Ad sinistram
 Spiritus ad Christum qui sanguine liberat ipsum.*

(IX. THE QUIRE—THE ORGANS).

There was 3 paire of organs belonginge to the said quire for maintenance of gods seruice, and the better celebrating therof one of the fairest paire of the 3 did stand ouer the quire dore only opened and playd uppon at principall feastes, the pipes beinge all of most fine wood, and workmanshapp uerye faire partly gilded upon the inside and the outside of the leaues* and couers up to the topp with branches and flowers finely gilded with the name of Jesus [J H S., H. 44] gilded with gold there was but 2 paire more of them in all England of the same makinge, one paire in Yorke and another in Paules,

[but ther was a paire att ye cominge in of ye Scottes 1640* farr exceeded all w^{ch} they destroyed, H. 45].

also there was a letterne of wood* like unto a pulpit standinge and adioyninge to the wood organs ouer the quire dore, where they had wont to singe the 9 lessons* in the old time on principall dayes standinge with theire faces towards the 9 altars (*altered to high altar*).¹

The second paire stood on the north side of the quire beinge neuer playd upon but when the 4 doctors of the church was read,* viz. Augustine Ambrose Gregorye and Jerome beinge a faire paire of large organs called the cryers.*

The third paire* was dayly used at ordinary seruice.

(X. THE QUIRE—BOOK OF BENEFACtors, RELICS, &c.)

There did lye on the high altar an excellent fine [faire rich, H. 45] booke* uerye richly couered with gold and siluer conteininge the names of all the benefactors towards S^t Cuthberts church from the first originall foundation

¹ MSS. H. 44, L., have "high altar"; C. has "the Alter."

thereof, the uerye letters for the most part beinge all gilded MS. Cos.,
as is apparent in the said (15) booke till this day the
layinge that booke on the high altar did show how highly
they esteemed their founders and benefactors, and the
dayly and quotidian remembrance they had of them in the
time of masse and diuine seruice did argue not onely their
gratitude, but also a most diuine and charitable affection to
the soules of theire benefactors as well dead as liuinge,
which booke* is as yett extant declaringe the s^d use in the
inscription thereof. There is also another famous booke* :
as yett extant conteininge the reliques Jewe(l)s ornaments
and uestments that were giuen to the church by all those
founders for the further adorninge of gods seruice whose
names were of record in the said booke that dyd lye upon
the high altar, as also they are recorded in this booke of
the afore said reliques and Jewells to the euerlastinge
praise and memorie of the giuers and benefactors therof.

(XI.) The north allye of the quire.

At the east end of the north alley of the quire betwixt
two pillars opposite was the goodlyest faire porch wh^{ch} was
called the Amanchoridge* hauinge in it a marueillous faire
roode with the most exquisite pictures of Marye and John
with an altar for a monke to say dayly masse beinge anⁱ
antient time inhabited with an Anchorite, wherunto the
Pretors² were wont much to frequent both for the
excellency of the place as also to heare the masse standinge
so conueniently unto the high altar, and withall so neere
a neighbour to the sacred shrine of S^t Cuthbert, wherunto
the Prior(s) were most deuoutly adicted the entrance to
this porch or Anchorage was upp a paire of faire staires*
adioyninge to the north dore of St. Cuthberts feretorie,
under the wh^{ch} staires the pascall did lye,* and in the time of
lent the children of the aumerie* were enioyned to come
thither daylye to dresse trim* and make it bright against
ye pascall feast.

¹ Read "in."

² H. 44 also has this mistake ; read "Priors," as below, in L. and C.,
and in the editions.

MS. Cos., In this north allye of the Quire betwixt 2 pillars on the
 c. 1620. south side before S^t Blese altar (afterwards called Skirlawes
 Altar) lyeth buried Walter Skirlawe BPP of Durhā under a
 faire marble stone* uery sumptuously [curiously, H. 45]
 besett with many brasen Images, [brasse pictures, H. 45]
 hauinge his owne Image [picture, H. 45] most artificially
 portred in brasse in the midst therof with this sainge
 engrauen upon his brest, (16)

Credo quod redemptor meus uiuit et in die
 nouissimo de terra resurrecturus sum et in carne mea
 uidebo deum saluatorem meum.

[the place of his sepulcher was in Ancyent tyme invy-
 roned wth Irons* artificially wrought but of late tyme his
 body was taken vpp and interred before ye high alter & the
 same stone layde over hym and a stall¹ or pewe placed
 theire for gentlewomen* to sitt in, H. 45. His body was
 not removed* onely the stone,* H. 45, marg. note in a later
 hand].

Right ouer the entrance of this north Allye goinge to the
 song scoole* which scoole was heretofore the segresters
 exchequer,* ther was a porch adioyninge to the quire* on
 the south and S^t Bendicts altar* on the north the porch
 hauinge in it an altar and the roode or picture of our
 sauour, w^{ch} altar and roode was much frequented in
 deuotion of D^r Swallwell* sometime monke of Durham
 the said Rood hauinge marueilous sumptuous furniture for
 festiuell dayes belonginge to it.

(XII.) The south allye of the quire.

At the east end of the south allye of the quire opposite to
 the fores^d porch in the north allye was a most faire roode
 or picture* of our sauour in siluer called the black Roode
 of Scotland* brought out of holy Rood house,* by Kinge
 Dauid Bruce and was wonn at the battaile of Durham*
 with the picture of our ladye on the one side, and St Johns
 on the other side uerye richly [wrought]² in siluer all 3
 hauinge crownes of gold with a deuice or wrest* to
 take them of or on beinge adorned with fine wainscote.

¹ Underlined.

² Added secunda manu.

[At ye East end of the South Alley adjoyning to the pillar next St Cuthberts Feretorie, next the Quire door on the south side there was a most fair Roode or picture of our Saviour, called the black rood of Scotland with the picture of Mary & Iohn being brought out of holy rood house in Scotland by King David Bruce, and was wonne at the battle of Durham with the picture of our Lady on the one side of our Saviour and the picture of St Iohn on the other side, the which Rood and pictures were all three very richly wrought in silver, the which were all smoked black over, being large pictures of a Yard and five quarters long, and on every one of their heads, a Crowne of pure brett gold of goldsmiths work with a devise or wrest to take them of or on. And on the backside of the said rood and pictures, there was a peice of work that they were fastned unto being all adorned with fine Wainscot work and curious painting well befitting such costly pictures from the middle pillar (middle piller, C.; midst of the Pillar, *Dav.*) up to the height of the Vault, the which wainscott was all redd Varnished over very finely, and all sett full of starres of Lead, every starre finely guilted over with gold, and also the said roode and pictures had every of them an Iron stickt fast in the back part of the said Images that had a hole in the said Irons, that went through the Wainscott to put in a pinn of Iron to make them fast to the Wainscott. L., C.]

Thomas Hattfeild BPP of Durham lyeth buried ouer against the Ruestrye doore in the south Allye of the quire betwixt 2 pillars under the bpps seate* w^{ch} hee did (17) make before hee died his tombe beinge all of Alabaster,* whereunto was adioyned a little altar* which hee prepared for a monke to say masse for his soule after his death the Altar beinge inuironed with an iron grate. [This monum^t remaynes still undefaced, H. 45. His scutcheon, Azure a chevron or betwixt 3 lyons ramp^t argent, H. 45, 2^{da} manu.]

Within this South alley of the quire was the uestrye* [Revestrie, L., *Dav.*] wher the BPP or his sufraigne had a peculiar Altar* where they did use to say masse onely at such times as they were to consecrate priests, or to giue any holy orders.

S. Cos., (XIII.) The Crosse allye* of the lanthorne before the
 ∵ 1620. quire dore goinge north and south.

In the former part* of the quire of either side the west dore or cheife entrance therof without the quire dore in the lanthorne were placed in their seuerall roomes* one aboue another the most excellent pictures, all gilded uerye beautifull to behould of all the kinges and queenes,* as well of Scotland as England which weere deuout and godly founders and benefactors of this famous Church and sacred monument of St Cuthbert to incite and prouoke their posteritie to the like religious endeauours in their seuerall successions whose names hereafter followeth.*

	Edgarus rex Scotorum
	Katherina regina Angliæ
	Dauid Broys rex Scotorum
	Richardus secundus rex Scotorum [†]
	Alexander rex Scotorum
	Henricus quartus rex Angliæ
	Richardus primus rex Angliæ
	Alexander rex Scotorum
	Matilda regina Angliæ
	Dauid rex Scotorum
	Eduardus 3 rex Angliæ
	Henricus 2 rex Angliæ
	Eduardus primus rex Angliæ
	Henricus quintus rex Angliæ
	Alexander rex Scotorum
	Sibilla regina Scotorum
	Gulielmus Rufus rex Angliæ
	Richardus tertius rex Angliæ
	Gulielmus conqueror rex Angliæ
	Heraldus rex Angliæ
(18)	Johannes rex Angliæ
	Eduardus secundus rex Angliæ
	Ethelstanus rex Angliæ
	Stephanus rex Angliæ
	Matilda regina Angliæ
	Kenute rex Angliæ

* So in MSS. Cosin and H. 44, but corrected to "Angliæ" in the editions. MS. L. has "Anglorum," MS. C., "Angliæ."

Melcomus rex Scotorum
 Dunconus rex Scotorum
 Henricus 3 rex Angliæ
 Helinora regina Angliæ
 Henricus primus Angliæ rex
 Elinora regina Angliæ
 Melcomus rex Scotorum
 Gulielmus rex Scotorum.

MS. Cos.,
 c. 1620.

[Some M^{ds} (*memorandums*) owte of ye recordes of ye MS. H. 45,
 churche of Durham w^{ch} my ould booke wolde not contayne. c. 1655.]

Att ye entrance of ye Quier doore the pictures or statues
 of ye sevall Benefactors and founders of ye Church of
 Durham dedicated to S^t Cuthbert were placed whose names
 re thus

Edgarus rex Scotor'
 Catherina regina Angli
 David Bruce rex Scot
 Ric'us prim⁹ rex Angli
 Alexander rex Scotor'
 Hencus quartus rex Ang
 Matilda regina Angl
 Edr'us 3 rex Angli
 Henr: 2 rex Angli
 Ed^s primus rex Ang
 Henr: 5 rex Angli
 Sibilla regina Scotor'
 Willms rufus rex Ang
 Ric'us 3 rex Angli
 Willms conqueror rex Anglie
 Harold' rex Anglie
 Joh'es rex Anglie
 Edr'us 2 rex Angli
 Ethelstan rex Anglie
 Steph: rex Anglie
 Matilda regina Anglie
 Canutus rex Anglie
 Malcolme rex Scotor'
 Duncanus rex Scotor'
 Henr: 3 rex Anglie

45, (19) Elinora regina Anglie
 5. Henr: prim⁹ rex Anglie
 Willms rex Scotor' H. 45].

^{os.}, In the lanthorne called the new worke* was hanginge
^{20.} there 3 fine [goodly, H. 45] bells which bells was runge
 euer at midnight at 12 of the clock, for the monkes went
 euermore to theire mattens at that houre of the night, there
 was 4 men appointed to ringe the said bells at midnight,
 and at all such other times of the day as the monkes went
 to serue god, two of the s^d men apperteininge to the
 uestrye w^{ch} allwayes kept the copes with the uestments and
 ffe paire of siluer sensors with all such goodly ornaments
 pteininge to the high Altar which 2 men did lye euery
 night in à Chamber ouer the west end of the s^d uestrye* and
 the other 2 men did lye euery night within the s^d church
 in a chamber in the north allye* ouer against the sextons
 Checker: theise 2 men did always sweep and keepe the
 church cleanly and did fill the holy water stônes* euery
 sunday in the morninge with cleane water before it came to
 be hallowed,* and did lock in the church dores euery
 night.

Also there is standinge in the south pillar of the quire
 doore of the lanthorne in a corner of the s^d pillar a foure
 squared stonn w^{ch} hath beene finely wrought in euerye
 square* a faire large Image, whereon did stand a foure
 squared stone aboue that w^{ch} had 12 cressetts wrought in
 that stone w^{ch} was filled with tallow* and euerye night one
 of them was lighted* when the day was gone, and did burne
 to giue light to the monkes at midnight when they came to
 mattens.

(XIV.) The north allye of the lantren.

John Washington* prior of Durhā lyeth buryed under à
 faire marble stone with his uerses [Epitaphe, H. 45]
 engrauen in brasse uppon it, before the porch ouer the
 entrance of the north allye as you goe to the song' scoole
 adioyninge to St Bendicts altar.

Robert Berington* de Walworth prior of Durham did MS. Cos
first obtaine the use of the mitre with the staffe, hee lyeth
buried under a faire marble stone beinge pictured from the
waste upp in brasse on the north side of prior Washington
in the north plague* ouer against St Benedict's altar, beinge
the first of the 3 Altars in the north plague.

Next to St Benedict's altar on the north is St Gregoryes
altar beinge the second altar. (20)

(XV.) An auntient^x memoriall collected forthe of y^e Roll,
best antiquaries concerni'g y^e battell at durh'm
in John Fossour tyme.

[A collec'on forth of the best Antiquities of Durham
church of y^e battell fought theire ag^t Daved Bruce kinge of
Scott^t and his brother in y^e tyme y^t John Forcer was Lord
Prior : w^{ch} was thus. H. 45].

In the night before y^e battell of Durh^m* stricken & begun
[was patched, H. 45] the xvij [xvijth, H. 45] daie of october,
An^o d'ni 1346. ther did appeare to Johne Fossour then p^ror
of y^e abbey at Durh^m, a visiō, coīmanding him to taise y^e
holie corporax cloth, w^{ch} was w^{thin} y^e corporax* wherewth
St Cuthb: did cover the chalice when he vsed to say masse,
and to put y^e same holie Relique like vnto a ban^d clothe
[banner cloth, Cos.] vpō (a) speare point, & on y^e morrowe
after to goe & repaire to a place on y^e west pte of y^e citie of
Durh^m called y^e Readhill^t* And there to remayne & abyde
till y^e end of y^e said battell, to w^{ch} visiō y^e p^ror obeyinge,
& taiking y^e same for a Revelac^ō of gods grace & n^ccy by
y^e medyac^{on} of holie St Cuthb: did accordingly early in y^e
next morninge together wth y^e Mounk^t of y^e said abbay,
repaire to y^e said place called y^e Readhill^t there most
devoutly humbling [themselues, Cos.] & pstrating them
selves in praier* for y^e victorie in y^e said battell, a
great multitude and nomber of scott^t Runing & pressinge
by them both one waie and other, wth intentiō to
haue spoiled them, but yett they had no power or

* In the MS. this word is written exactly like "anntient," but elsewhere
the undoubted *u* is like a carefully written *n*, hence the erroneous reading
"monnkes," frequently occurring in the edition of 1842. Sometimes it is
written like "monukes."

Roll. suffrance to comynt any violence & force vnto (21) such
 c. 1600. holie psons so occupied in praiers, being pected &
 defended by ye mightie pvidence of almighty god, and by
 ye mediacō of holy St Cuthb: & ye p̄sence of ye saide holie
 Relique. And after many conflict̄ & warlike exploit̄
 there had and donne betwixte ye englishe men and ye
 kinge of scott̄ & his company the said battell ended* and
 ye victorie was obteyned to ye great oþthrowe and confusio
 of ye scott̄ there enemyes. And then ye said þor &
 mounkes accumpnayd wth Raphe L: Neivell [al's Daw
 Raby, H. 45] & John Neivell his sonne, & ye Lord Percy,
 & many other worthie nobles of england returned home &
 went to ye abbay church, ther ioyninge in hartie praier &
 thankes geving to god, & holie St cuthbert for ye conquest
 & victorie atchived that daie.* In w^{ch} said battell A holy
 cross wh(ich) was taken out of holie rudehouse* [in Eding-
 brough, H. 45] in scotland by king david bruce was wonne
 & taiken [vpon, H. 45] ye said king of scotland at ye said
 battell, w^{ch} crosse by most auncyent & credible writers is
 recorded* to haue comed to ye said king most myraculous-
 lie, & to haue hapned & chaunced in to his hand being a
 hunting at ye wylde harte in a forrest nygh Eddenbrowghe
 vpō Holy Rude daie, comonlie called ye exaltac'on of ye
 crosse, ye said kinge seid & pted frō his nobles and
 company, suddenly there appered vnto him (as it seamed)
 a most faire harte runninge toward̄ him in a full & spedye
 course, w^{ch} so affraid ye kinḡ horse, that he violently
 coursed away, whome ye harte so ferclē and swiftlye
 followed, that he baire forciblie both ye king & his horse
 to ground who so being dismayd dyd cast backe his hand̄
 betwixt ye Tynd̄ of ye said harte to stay him selfe, and then
 and there most strangly slypped into ye kinges handes
 ye said crosse most wonderously, at ye veiwe wherof
 imediatelye ye hart vanished away, and neu^r after was
 seane no mā knowing certenly what mettell or wood ye said
 crosse was mayd of. In ye place wherin this miracle was
 so wroughte, doth now spring a fountaine called ye Rude
 well.* And ye next night after ye said crosse so bechanced
 vnto hym, the said king was charged & warned in his
 sleape by a visiō to buyld an abbey in ye same place w^{ch}

he most diligentlie observing, as a true message from god Roll,
 almighty, did send for workemen into france & flanders,
 who at there cuīng weare reteyned, & dyd buyld & erect
 ye said abbey accordinglie, w^{ch} ye king caused to be
 furnished wth Chanons Reguler & dedicated ye same in ye
 honor of ye cross, and placed ye said crosse moste
 sumptuouslie & richly in ye said abbey, ther (22) to
 remayne as a most renowmed monum^t & so there remayned,
 till ye said King cuīnge toward^r ye said battell, dyd
 bring yt upō him as a most myraculous & fortunate
 relique, Notwthstandinge that ye said kinge ye said nighte
 before he addressed him forwarde to ye said battell, was in
 a dreame admonished, that in any wise he should not
 attempt to spoile or violate ye churche goods of St Cuth:
 or any thinge y^t appteyned vnto that holie St, w^{ch} for that
 he moste contemptuously and psumptuously dyd disdayne
 & contemne, violating and destroyinge so much as he
 could ye said good^r and lands belonging to St Cuth: was
 not onely punished by god almighty, by his owne
 captivitie* being taiken at the said battell in ye feild and
 therin very sore wounded having first valiantly fought, &
 wth him were taken foure earles, two lordes, [eleaven
 Lords, H. 45] ye Archbushoppe of St Andrewes, one
 other bushopp one knight wth many others, In w^{ch} battell
 were slaine [ye kings brother, H. 45] seaven earles of
 scotland besyd^r many lords and scotishmen, to the
 noumber of one and other fisteane thousand & also lost ye
 saide^r crosse w^{ch} was taiken vpō him,* & many other most
 wourthie & excellent Jewell^r & monum^t w^{ch} wea(re)
 brought from scotland as his owne bann^r & other noble-
 mens auñcientes,* [his owne Banner beinge ye Royall
 standerd, wth many more Colours, H. 45] w^{ch} all weare
 offred vp at ye shryne of St Cuth: for ye bewtifynge &
 adorninge therof, together wth ye blacke Rude of scotland
 (so tearmed) wth Mary and John, maid of silver, being as
 yt weare smoked all ou^r, w^{ch} was placed & sett vp most
 exactlie in ye piller next St Cuthb: shrine in ye south alley
 of ye said abbey. Shortelie after ye said P'or caused a

* A line redundant here at a joining of the paper, viz., "inge taiken at
 ye said battell, but also loste the said."

Roll, goodly and sumptuous bān² to be maid & wth pippes of
 .. 1600. sili³* to be put on a staffe, beinge fyve yerd⁴ longe,*
 wth a device to taise of and on ye said pipes at pleasure, &
 to be keapt in a chyste in ye ferretorie when they weare
 taken downe, w^{ch} bān⁵ was shewed & caried in ye said
 abbey on festivall and p̄ncipall daies, on ye highte of ye
 oulmost pipe, was a faire p̄tie crosse of silver and a wand
 of siluer,* having a fyne wroughte knopp of silver at either
 end, that went outwhart ye bān⁶ cloth, wherenvnto ye bān⁷
 clothe was fastned & tyed, w^{ch} wand was of ye bignes of a
 mans fynger, and at either end of ye said wande there
 was a fyne silver bell, the wand was fest by the myddle to
 ye bān⁸ staffe hard vnder ye crosse, ye bān⁹ cloth was a
 yerd brode, & five q̄ters deape, & ye nether pt of it
 was indented in five pt¹⁰, & (23) frenged, and maid
 fast* wth all about wth read silke and gold. And
 also ye said bān¹¹ cloth was maid of read velvett of both
 sydes most sumptuously imbrodered & wrought wth
 flowres of grene silke & gold, and in ye mydes of ye
 said bān¹² cloth was ye sayde holie relique & Corporax cloth
 inclosed and placed yer in, w^{ch} Corporax cloth was covered
 over wth white velvett half a yerd square euy way, having
 a red crosse of read velvett on both sydes over ye same
 holie Relique most artificiallie and cunyngly compiled &
 framed, being fynely fringed about ye edge & scirt¹³ wth
 frenge of read silke and gold & iij little fyne silver bell¹⁴ fest
 to ye scirt¹⁵ of ye said bān¹⁶ cloth like vnto sackring bell¹⁷*
 & so sumptuouslie finished and absolutelye pfitted, was
 dedicated to holie St Cuthb: of intent & purpose that ye
 same should be alwaies after p̄sented & carried to any
 battell as occasiō should serve, and w^{ch} was (*never*)¹⁸ caryed
 or shewed at any battell, but* by ye especiall grace of god
 almighty, & ye mediac'ō of holie St Cuthb: it browghte
 home ye victorie. W^{ch} bān¹⁹ cloth after ye Dissoluc'ō
 [suppression, H. 45] of ye Abbey fell in to ye possessiō of
 one Deane Whittinghā,* whose wife called Katherin being
 a freanche womā (as is most credablye reported by those

* Not in Roll, inserted *secunda manu* in Cos. MS.; "which was carried and shewed at any battell by ye especiall," etc., H. 44; the passage is condensed in H. 45; L., C., and editions have, rightly, "never—but," etc.

w^{ch} weare eye wittnesses) did most iniuriously burne* & Roll,
 cōsume y^e same in hir fire in the notable contempt &
 disgrace of all auncyent & goodly Reliques. Further on
 the West syd of y^e Citie of Durhm^m there was a most notable
 famous & goodly larg Cross of stone worke erected & sett
 vppe to y^e hono^r of god & for y^e victorie had thereof,
 shortly after y^e battell of Durhm^m in ye same place where y^e
 battell was fowghte called & knownen by ye name of
 Neivell^r Crosse* w^{ch} was sett vpp at y^e cost and charg^r of
 the Lo : Raph Nevell being one of y^e most excellent and
 cheiffe in y^e said battell & feild, w^{ch} crosse had 7 step^r
 aboute yt euy way . 4. squared to y^e Sockett that the stalke
 of y^e crosse did stand in, w^{ch} Sockett was mayd fast to a . 4.
 squared brod stone, being y^e sole or bottom stone of a large
 thicknes that y^e sockett dyd stand vpō w^{ch} is a yerd & a
 half square about euy way, w^{ch} stone was one of y^e steppes
 & y^e viijo in number. Also ye said Sockett was maid fast
 wth Irō & lead to y^e sole stone in euy syde of y^e Corn^r of ye
 said sockett stone w^{ch} was . 3. quarters deppe & a yerd & a
 quarter square about euy way. And y^e stalke of y^e crosse
 goinge vpward Conteyned in length . 3. yerd^r & a halfe vp
 to ye Bosse, being viijo square about all of one holl (24)
 peece of stone from y^e Sockett yt it did stand in, to the bosse
 aboue, into y^e w^{ch} Bosse ye said stalke was deply sowdered
 wth lead & sowder. And in y^e mydest of y^e stalke in euy
 second square was y^e Nevell^r crosse* in a scutchio being y^e
 Lo : Nevells armes fynely cut out & wrought in y^e said stalke
 of stone. Also y^e nether end [part, Cos.] of y^e stalke was
 soudered depe in y^e hole of y^e sockett yt it did stand in wth
 lead & sowder, and at euy of y^e . 4. Corn^r of y^e said Sockett
 belowe was one of y^e pictures of y^e . 4. evangelist^r* being
 Mathewe, Marke, Luke, & Johne, verie fynly sett forth
 & carved in stone mason worke, and on y^e hight of y^e said
 stalke did stand a moste large fyne Bosse of stone, being
 .8. square Rownde about fynly cut out & bordered &
 mveylous Curiously wrought. And in euy square of y^e
 neither syde of the bosse in y^e mason worke was y^e
 Neivells Crosse in a scutchio in one square, & y^e Bulls
 head* having no scutchio in an other square, & so

Roll, contynued [conteined, *Cos.*] in euy square after ye same
c. 1600. sorte Rownd about ye Bosse, & on ye hight of the said
Bosse having a stalke of stone being a crosse standing a
little higher then the rest w^{ch} was sowdered deply wth lead
& sowder into ye holl of ye said bosse aboue, wheron was
fynely cut out & pictured on both sydes of ye stalke of the
said Crosse the picture of o^r savio^r christ crucified wth his
armes stretched abrod, his hand^r nayled to ye crosse and
his feete being naled vpō ye stalke of ye said crosse belowe,
almost a q^rter of a yerd from aboue ye Bosse, wth the
picture of o^r Lady the blessed Virgen Mary of ye one syde
of him & the picture of St John the Evangeliste on ye
other syde most pitifully lamenting & beholding his
torm^t and cruell deathe standinge both on ye highte of ye
said Bosse. All w^{ch} pictures was very artificially &
curiously wrought all together & fynly carved out of one
hole entyre stone some pt therof thorowgh carved worke
both on ye east syde & ye west syde of ye said crosse, wth a
cover of stone likewise ou there head^r being all most fynly
& curiously wrought to gether out of ye said holl stone,
w^{ch} cover of stone was couled all ou very fynly wth lead.
And also in token and remēbrance of ye said battell of
Durh^m & to ye ppetuall memory & hono^r of ye L. Nevell
and his posteritie for eu^r &^r was² te²med by the title & name
of Neivell^r crosse; w^{ch} so did there stande & remayne
most notorious to all passingers till of laite in ye yearre of
o^r L. god 1589. in ye nighte tyme ye same was broken
downe & defaced by some lewde & contemptuous wicked
(25) psons there vnto encouraged (as it semed) [seemeth,
Cos.] by some who loveth christe ye worse for ye crosse
sake, as vtterly & spitefullie dispising all aūcyent cere-
monies and monum^t.

And further in ye said place called the Read hill^r lying
on ye north syde of ye said neivell^r crosse, a litle distant
from a pece of grownd called ye flashe* aboue a close lying
hard by north Chilton poole* and on ye north side of ye
hedge where ye maydes bower* had wont to be where ye

¹ MSS. Cos., L., C., and H. 44 have "and," but editions have "it."

² The words "posteritie" to "was" are repeated at a joining of the paper.

said þor* & Mounk^c standinge & making ther praiers to god wth ye holie Relicke of S^t Cuthbert during ye tyme of ye said battell, & after ye said battell finished & victorie atchived [there, *Dav.*] was erected & sett vp by ye said þor & Mounk^c a faire crosse of Wood* in ye same place where they standing wth ye holie Relike made ther praiers in token & Remembrance of ye said holy Relique of S^t Cuthb: w^{ch} they carayed to ye battell, w^{ch} being a faire crosse of wood fynely wrought & verie larg & of highte two yeard^c w^{ch} there long stooode & contynued by ye remembrance of many now lyving, wher ye said P'or and Mounk^c eu^r after, in memory of the said holy Relique after the said victorie atchived dyd (in there tymes of recreac^ō as they went and came to & from Bearepke* to ye Monasterie and Abbey of Durh^m) make there humble and sollemne praiers to god and holie S^t Cuthb: at the foote of ye said crosse* in ppetuall prayrs & memory for ye said (victory)^c and recoverie of the said battell. Tyll it was nowe of laite w^{thin} thes xxxv^o yeres soddenly defaced & throwne downe by some lewde disposed psonns, who despised the antiquetie and worthynes of monument^c after the suppressiō of Abbeys, and the collection of this memoriall Antiquetie was in the yeare of (our) Lord god A thowsand five hundred Nyntie & thre.

John Fossour* was the first* þor that eu^r attempted to be buried w^{thin} the abbey church out of the Centorie garth* he was buried in the North plage [vnder the North window in ye Lanterne Alley, H. 45] before the alter of S^t Nicholas and S^t Giles, being the last of the iij Alters in the North plage toward^c the North, [ye furthest North of ye former before named, H. 45] over whome was laid a curyous and sumptuous mble stone [beinge coued wth a faire Marble stone, H. 45] which he had prepared in his liffe tyme engraven in Brasse with his owne I^mage and Immagerie Wourke [in brasse, *Cos.*] upō yt, with the xij apostiles devided and bordered of either syde of him wth there pictures in Brasse.

* This word is partly destroyed and not legible in the Roll, but what is left hardly looks "victory," which is the reading of MSS. Cos., L., C., and H. 44, and of the editions.

Roll, (26) (XVI.) The South Alley of y^e Lantren.*
c. 1600.

Johne Hemmyngbrowghe,* por of Durhm, lieth buried in y^e south plage on the right hand as yow goe to y^e Revestre vnder a faire nible stone, with his picture Curiouslie ingravē vpō it, (having the xij Apostles pictured, of either syde of hym vjo in brasse with other Iīmagerie woorke aboue his head), before the alter of our Ladye, alias Howghels Alter,* being the first of the iij alters in ye south plage [in ye walke, H. 45].

Will'm Ebchester* Prior of Durh^m lyethe buryed in the south alley vnder a faire marble stone before the Ladie of Boultons alter,* wth his vercis or epetath engraven vpon the saide stone in Brasse, which stone was taiken vp there & removed, and lyeth nowe before the queir door, the said alter being ye second of y^e iij alters in that plage ou^t ye w^{ch} alter was a m^rveylous lyvelye and bewtifull Iīmage of the picture of our Ladie socalled the Lady of boulton, whiche picture was maide to open wth gymf [2 leaves, H. 45] from her breaste [breasts, Cos.] downdward. And wth in y^e said iīmage was wrowghte and pictured the Iīmage of our saviour,* m^rveylouse fynlie gilded houldinge vppe his handes, and holding betwixt his handes a fair & large crucifix of christ all of gold, the whiche Crucifix was to be taiken fourthe eūy good fridaie,* and eūy man [Moncke, H. 45] did crepe vnto it that was in y^t churche as that Daye. And ther after yt was houng vpe againe within the said immage and eūy principall Daie the said immage was opened that eūy man might se pictured within her, the father, the sonne, and the holy ghost, moste curiouslye and fynely gilded. And both the sides wthin her verie fynely vernyshed with grene vernishe and flowres of goulde whiche was a goodly sighte for all the behoulders therof, and vpō the stone that she did stand on in under* was drawen a faire crosse vpō a scutchon cauled the Neivell^c cross the w^{ch} should signyfyte that the neivells hath borne the charges of ytt.

Robert Ebchester* P'or of Durh^m lyeth buriede vnder a faire nible stone with his picture and his versis frome the waiste vpe in brass before the said La: Boulton alter,

Next to the Lady of Bowltoms alter on the southe was S^ac^te fides alter and S^ac^te Thomas thapostel^r beinge the thirde alter in the south plage. Roll,
c. 1600.

There ys [was, H. 45; is, L., C.] a Lybrarie* in the south angle of the Lantren whiche is nowe above the Clocke* standinge betwixt (27) the Chapter house and the Te Deum wyndowe being well Replenished* with ould written Docters and other histories and ecclesiasticall writers.

In the north end of ye allei of the Lantrene ther is a goodlie faire larg & lightsum glass wyndowe havinge in it xij faire long pleasant & most bewtifull lights being maid & buylte wth fyne stone & glas wth in the ould tyme was gone to decaie, and ye por at that tyme called por castell, dide Renewe it, & did buylt yt all vp enowgh againe called the Wyndowe of the iiiij Docters* of ye churche wth hath vj long fair light^r of glas in ye upp pte of ye said wyndowe [of the upper parts in the same window, *Cos.*]. And therin is pictured or blessed Ladie wth ye picture of or savio^r christ in her armes, and the picture of holie S^ac^te Cuthb: of ye weste syde of her both wth pictures standing in ye myds of ye said wyndowe in most fyne coulored glass, and of ye east syde of or Ladie is ij of ye Docters of ye church pictured, & other ij of ye Docters pictured on the west syde of S^ac^te Cuth: all being larg pictures & verie fynely & curioslie sett furth in fyne coulored glas. And ye picture of por castell who did make ye hole coste of ye buylding of ye said windowe both of stone and glasse as is aforesaid, sytting on his kneis in fyne blewe glas in his habitt, & holding vp his handes to or Ladie vnder ye feete of ye said blessed virgin marie whose Immage standing abovee (?) his heade savinge [sayinge, *Cos.*; saying, L., C., H. 44, and edd.] Virgo mater dei miserere mei. And other vj faire leight^r in the foresaid wyndowe vnder or Ladie, S^ac^te Cuthb: & ye foresaid Docters beneth theme being verie fynly glaised wth¹ all ye instrument^r of Christ^r death sett in rownde [redd coulered, H. 45; round, L., C.] glasse & wrowghte in fyne coulours in the said glasse wyndowe, being all but one wyndowe

¹ "dyuer^r armes" erased.

[which has a Stone Gallery the breadth of the thickness of the Wall at the division of the superiour Lights from the inferiour, affording a Passage into the Roof of the Sacrists Exchequer, and is supported by the Partitions of the Lights made strong, and equally broad with the Gallrey. *Hunter's and Sanderson's editions*].

oll.
1600. Also in ye southe end of the allei of ye Lantren aboue
ye clocke there is a faire large glasse wyndowe Caulede
the Te deum wyndowe* veri fair glased accordinge as
euy verse of Te deū is soñg or saide, so is it pictured in
ye wyndowe verie fynly and curioslie wroghte in fyne
colored glass wth all ye nyne order of Angells,* viz^t Thrones,
Dominations, Cherubins, etc. [viz^t Thrones Dominac'ons
Cherubims Seraphi Angells Archangells, H. 45] wth ye
pictur of Christ as he was vpon ye cross crucified, & ye
blessed Virgin Marie wth crist in her armes as he was
borne. (28)

(XVII.) Thes Monnumentes followinge weer placede
from ye Lantrene in ye mydest of ye churche
in there Seuall places till yowe
coīne to ye west ende of ye churche
ioyninge vpō ye Galleleie.

In the body of ye churche betwixt two of ye hiest pillors supportinge & holding vp ye west syde of ye Lanterne ou^t against ye quere dore, ther was an alter called Jesus alter where Jh'us mess* was song euy fridaie thorowe out ye whole yere. And of ye backsyde of ye saide alter there was a faire high stone wall* and at either end of ye wall there was a dore w^{ch} was lockt euy night called ye two Roode Dores* for ye pessiō to goe furth and coīne in at, & betwixt those ij dores was Jh'us alter placed as is affore-saide, & at either ende of ye alter was closed vp wth fyne wainscott like vnto a porch* adioyni'ge to eyther roode dore verie fynely vnished wth fyne Read vnishe and in ye wainscott at ye south end of ye alter ther was iiij faire almeries, for to locke ye chalices & sylver crewett^t wth two or thre sewt^t of vestm^t* & other ornam^t belonging to ye

said alter for ye holie daies & pncipall daies, & in ye north end of thalter in ye wainscott there was a dore to come in to ye said porch and a locke on yt to be lockt both daie and nighte: Also yer was standing on ye alter against ye wall aforesaid a moste curiouse & fine table* wth ij leues to open & clos againe all of ye hole Passiō of or Lord Jesus christ most richlye & curiously sett furth in most lyvelie coulors all like ye burni'ge gold, as he was tormented & as he honge on ye cross w^{ch} was a most lamentable sighte to beholde. The w^{ch} table was alwaies lockt vp but onely on pncipall daies. Also ye fore pte of ye said porch frō ye vtmoste corn^r of ye porch to ye other, ther was a dore wth two brode leves* to opē frō syde to syde, all of fyne ioined & through carved worke. The hight of yt was sumthinge aboue a mans brest & in the highte of ye said dore, yt was all strickē full of Irone pikf* yt no mā shold clymē ou^r w^{ch} dore did hing all in gymr^r & claspf in ye insyde to claspe theme. And on ye pncipall daies when any of ye mounkf said mess at that alter, then ye table was opened w^{ch} did stand on ye alter, and ye dore wth two leves w^{ch} stooode in ye fore pte of ye said closett or porch was sett open also that eūy mā might comē in & se ye said table in man^r and forme as (29) is aforesaid. Also there was in ye hight of ye said wall frō piller to piller ye whole storie & passiō of or Lord wrowghte in stone most curiously & most fynely gilte, and also aboue ye said storie & passiō was all ye whole storie & pictures of ye xij apostles verie artificiallye sett furth & verie fynelie gilte contening frome ye one piller to thother, wrowght verie curiouslie & artificially in ye said stone, and on ye hight aboue all thes foresaide storyes frome piller to piller was sett vp a border very artificially wrowght in stone wth mrvelous fyne coulers verie curiouslie & excellent fynly gilt wth branches & flowres ye more that a mā did looke on it ye more [desires he had, and the greater, *Dav.*] was his affectiō to behold yt, ye worke was so fynely & curiously wroughte in ye said stone yt it cold not be fynelyer wrought in any kynde of other mettell, and also aboue ye hight of all vpō ye waule did stande ye most goodly & famous Roode yt was in all this land, wth ye

Roll,
c. 1600.

Roll,
c. 1600. picture of Marie on thone syde,* & ye picture of Joh̄n on thother, wth two splendent & glisteringe archangelf one on thone syde of Mary, & ye other of ye other syde of Johne, so what for ye fairness of ye wall ye staitlynes of ye pictures & ye lyuelyhoode of ye paynting it was thought to be one of ye goodliest monumt^t* in that church.

Also on ye backsyde of ye said Rood before ye queir dore there was a Loft,* & in ye south end of ye said loft ye clocke* dyd stand, & in vnder ye said loft by ye wall there was a long forme w^{ch} dyd reche frō ye one Roode dore to ye other, where mē dyd sytt* to rest theme selves on & say there praiers & here devyne s̄vce.

Also eūy frydaie at nyghte after that ye evinsong was done in ye queir there was an anthem song in ye bodye of ye church before ye foresaid Jh'us alter called Jesus anthē* w^{ch} was song eūy frydaie at nyght thorowghe out ye whole yere by ye m^r of the quiresters & deacons of ye said church, and when it was done then ye quirestr^r did singe an other anthē by them selues sytting on there kneis all ye tyme that ther anthem was in singing before ye said Jesus alter w^{ch} was verie devoutly song eūy fridaie at nyghte by ye toulling of one of ye Gallelei Belles.*

1. Thomas Castell* p̄or of Durh^m lyeth buryed vnder a faire m^rble stone in ye body of ye church being pictured frō ye waiste vp in Brass in ye mydest of ye stone wth his vercis or epitath vpō yt before Jesus alter wher there was on ye north syde betwixt two pillers a looft for ye m^r & quiresters to sing Jesus mess eūy fridaie conteyni'ge a (30) paire of orgaines* to play on, & a fair desk to lie there bookes on in tyme of dyvin s̄vce.

2. Johane Awckland* prior, lyethe buryed wthin the Abbey church of Durh^m.

3. John Burrnbie* p̄or of Durh^m, lieth buryed vnder a fair m^rble stone pictured in brass from ye waiste vp beneth ye north dour in ye mydest of ye church not much distant frō ye m^rble cross wth his verces* or epitath adioyninge thereto.

There is betwixt ye piller of ye north syde w^{ch} ye holie Water stone did stand in, & ye piller that standeth ou^r against yt of ye south syde, frō thone of theme to ye other a Rowe of blewe m^rbble,* & in ye mydest of ye said Row ther is a cross of blewe m^rbble, in tokē y^t all women that came to here devine s^rvice should not be suffered to come aboue ye said cross, and if it chaunced y^t any women to come aboue it wthin ye body of ye church, thene, straighte wayes she was taiken awaie and punshede for certaine daies because there was ne^ū women came where ye holie mā S^ac^te Cuthb^{: was}, for ye Ref^uence thei had to his sacred bodie.

Roll,
c. 1600.

Also yf any womā chaūched to come wthin ye abei gait^r or wthin any p^synckt of ye house, yf she had bene sene but her lenth wthin any place of ye saide house, she was taken & sett fast and punished to gyve example to all others for doyng ye Like.¹

(XVIII.) The causes wherfore* women may not cū to the fferretere of St Cuth[:] nor to enter within ye p^cinct annexed in ye monasterye.

There are dyll^r booke^s written of ye lyffe & miracles of that holy Confessor Cuthbert ptlie written by the Irishe, ptly by english men, and ptlie by scottishe men, being not able to compthend ye same in one worke. For as venerable beede reporteth in the Prologue of his booke w^{ch} he wrote of ye liffe & miracles of St Cuth[:] that there weare many other thing^r nothing inferior to those w^{ch} he wrote of ye liffe and vertewe^s of that blessed mā, w^{ch} weare related vnto him, and weare commaunded to be had in ppetuall memory, w^{ch} woorkes thowghe they weare not pfectly & delyberatlie finished yt was thought vnfit^r & inconvenient to insert or adde any newe matter, of w^{ch} book^r there is one Intituled,* of the cuīnyng of St Cuth[:] into scotland, taiken (31) furth of the scottishe histories wherewpon emongh other thing^r is sett downe the solitarie conversatiō of the said holie St Cuthb[:] in this man^r as followth.

¹ Here follows, in the Roll, at a joining of the paper, the beginning of the heading of ch. xix, erased.

Roll,
c. 1600. Blessed St Cuthb: for a long tyme led a [most, *Cos.*] solitarie liffe in the borders of ye Pict^r,* to w^{ch} place great concourse of people daly vsed to visitt him, and from whome, (by the pvidence & grace of god) ne^u any returned wthout great cumforth and consolatiō: this caused both yong & old to resorte vnto him, taking great pleasure both to se him, & to heare him speake. In ye meane tyme yt chanced yt the dawghter of ye Kinge of that pvince was gott (with)¹ child by some yong mā in her fathers house whose belly swelling wth her birth, w^{ch} when ye king pceyved, dyligently examened her who was the author of yt fact, vpō dewe examynatiō wherof she maid this answerē. That solitarie young mā who dwelleth hereby is he who hath overcū me, and wth whose bewty I am thus disceived, wherevpō ye king furiously enradged presentlie repayred wth his deflowred dawghter accumpanned wth dyūl knyghtes vnto ye solitary place where he p̄sentlie spake vnto ye svaunt of god in this manū. What are thowe he, who vnder ye culour of Relligiō pphaneſt ye Temple & Sanctuarie of god. art thowe he who vnder ye title & pfessiō of a solytarie liffe exerciseste all filthines of ye world in Incest. behould here is my dawghter whom thowe with thy deceit hast corrupted, not fearing to make her dishonest, therefore now at ye last openly confesse this thy falt, and plainly declaire heare before this cuīnppany in what sorte thou seduced her. the kinges dawghter markinge ye fierce speaches of her father, more impodētlye stepped furth and bouldly affirmed that it was he w^{ch} had done that wicked deade. At w^{ch} thing ye young mā greatly amased pceiving that this forgery pceeded by the instigac^ō of ye Devell wherwth he being browght into a great pplexetie, applying his whole hart vnto almighty god said as followeth. My Lord my god, who onely knowest, and art ye sercher of all secret^r, make manifest also [all, H. 45] this worke of inquietie, and by some example approve ye same, w^{ch} thowgh yt cannott be done by humane pollecy, make it manifest by some dyvine Oracle. When as ye younge man wth grevous [greate, *Cos.*] lamentations

* Omitted in MS.

& teares, incredible to be reported, hadde spoken thes word^r, evin soddenlie in ye selfe same place wher she stod y^e earth ther making a hissing noyse psentlie opened, and swallowed her vpe in ye psence of all ye beholders. This place is cauled Corwen* where she for her corruptiō was conveyed and caried into hell. So (32) sone as ye king pceived this miraculous chaunce to happen in ye psence of all his cumpany, began to be greatlie tormented in his mynd, fearing least throwghe his threates, he should him selfe encur ye like punyshment: Wherenvō he wth all his cumpany humbly craving pdon of almighty god, wth further desire and petic'on to that good mā St Cuthb: that by his payers he would crave at gods hand^r to haue his dawghter again, to w^{ch} petic'ō the said holie father graunted vpō condic'ō that no woman after yt should haue Resorte vnto him, wherenvō it came* that ye king did not suffer any womā to enter into any church dedecated to yt St w^{ch} to this daie is dewly obſved in all ye churches of ye Pict^r w^{ch} weare dedicated to ye hono^r of that holie mā.

Roll,
c. 1600.

(XIX.) The northe alley of ye bodie of ye Churche.

In ye north allei frō ye north church dor to ye crose allei in ye myd^r of ye church called ye lantren alley where ye lantren standeth in ye entrance of ye end of ye said north allie into ye said lanterne allie frō piller to piller ye was a trellesdoure* w^{ch} did opē & close wth two leves like vnto a falden dor, & aboue ye said dor, it was likewaies trellesed almoste to ye hight of ye valt above, & on ye highte of ye said trellesse was strikē full of Irō pik^r* of a q^rter of a yerd long to thentent yt none should clyme ou^r it, & was eu^r more lockt & neul^r opened but of ye holie daies, or of such daies as there was any psessiō. & likewis ye north Rude dor w^{ch} was of thother syde of ye piller at ye north end of Jesus alter was neul^r oppened but when there was any psessions.

There^r was two faire Hallewater stones* belonging to ye abei church of Durisme all of verie faire blewe mble, the

¹ A new hand and somewhat different spelling, e.g., "dour" for "dor," and "Durisme," begin here. In some cases words have been altered in different ink, thus "abei" to "abey," "Pieties" to "Pitties," etc.

Roll, 1600. fairest of them stode wthin y^e northe church dour ou¹ against y^e said dour, being wrowghte in y^e Corn² of y^e piller next adioyning to y^e Lady of Pieties alter*, of the leaft hand as yea turn into y^e gallelei, having a verie fair skreene* of wayscott ou¹ heade, fynely painted wth blewe, & litle gilted starres, being keapt veri clene, and alwaies pvyded wth fresh water (against euy sonnday morning), by two of y^e bell Ringers or servitores of y^e church, wherin one of y^e Mounck³ did hallow* y^e said water veri early in y^e morninge befor devine service.

The other stood* wthin y^e south church dour [right ag^t (33) itt near y^e south doore, H. 45], not altogether so curyouse yet all of fyne blewe mible, beinge verie decentlie keapt in y^e same man¹ wth freshe water euy sonndaie morninge by y^e said bell Ringers or servitoures of y^e church, wherin (so in *Cos.*; where in, L.) like sorte one of y^e Mounck³ did hallow the said water veri early in y^e morninge before Dyvine s^vice. The one of theme vi³ that at y^e south dour servinge y^e P³or & all y^e covent wth y^e whole house. The other at the northe dor, (being ioyned into y^e piller) servinge all those that came that waie to here Divyne s^vice.¹

Ther was Betwixt two pillars on ye leaft hand in the north allie as yow tourne into y^e galleley from y^e northe church dour or Lady of pieties alter,* being inclosed of either syde wth fyne waynscott, wth y^e picture of o¹ Lady caryng o¹ saviour on her knee as he was taiken from y^e crosse verey lamentable to behould.

Then on y^e right hand in y^e said north allie as yow goe into y^e galley vnder y^e Belfraie called y^e gallely steple was Sancte saviours alter* y^e north end of y^e sayd alter stone being wrought & inclosed into y^e piller of y^e waul from y^e first foundac^o of y^e church (for mess to be said at)² as appered at y^e defacinge therof, and Remayneth there to be knowne till this day by a corn² of the sayd (altar)² stone not to be pulled furthe but by breaking of y^e wall.

¹ The heading is repeated here, at a joining of the paper.

² *Secunda manu.*

In the weste end of ye church in ye north allie and ou^r
 y^e galleley dour ther in a Belfray called the galleley steple*
 did hing iij goodly great Bell^t w^{ch} was neu^r Rownge
 but at euy pncipall feast or at such other tymes* as ye
 Bishop dyd come to ye towne. Euy sonnday* in ye yere
 there was a smō preached in ye galley at after noīe from
 one of ye clocke till iij & at xij of ye clock y^e great Bell of
 y^e galleley was toulled ely sonndaie iij qzters of an howre
 & roung ye forth qzter* till one of ye clock, that all ye
 people of ye towne myght haue warnyng to come & here
 ye worde of god preached. There was certaine officers*
 pteyni'g to ye said howse w^{ch} was allwayes charged when
 so eu^r ye said Bell^t was knowlede to be redy for ye Rynging
 of theme, viz ij men of ye kitching was charged wth ye
 Ringing of on Bell, & ye iij men of ye church that dyd
 lye allwayes in ye church was charged wth ye Ringing of
 ye third Bell; & vj othere was alwaies charged wth ye
 Rynging of the great Bell viz ij of the back howse, ij of
 the Brew house & ij of ye killne. And in ye latter dayes
 of kyng Henrie the eighte* ye house was supprest, & after
 that tyme ye said Bell^t was neu^r Rounge. Then Deane
 Whittingham (34) pceyving theme not to be occupied* nor
 Rounge a great whyle before his tyme, was purposed to
 haue taiken them downe and broken them for other vses
 [and make his pfitt of them, H. 45]. Then Tho: Sparke*
 the Bushopes Suffrigaine lying at Durh^m & kepinge
 howse there, at ye same tyme havinge Intellegence what
 ye Deanes purpose was, dyd sende into Yorkshire wth all
 speade for a workeman & caused iij of ye said Bell^t, to be
 taiken downe (ye iijth Bell Remaynes ther still & was neu^r
 Rounge syncce yt was suspect*) [ye other did remayne a
 longe season but yet after removed into ye Lantorne, H.
 45] & caused them iij to be hoong vp in ye newe worke
 called ye lantren & maide a goodly chyme* to be sett, on
 ye said Bell^t, ye w^{ch} dyd coste him in charges Thirtie or
 fortie pownd^t, w^{ch} chyme endureth to this daie, or els ye
 saide Bell^t had bene spoyled & defaced. [But in ye yeare
 1650: this Abbey church was made a prison for ye Scotts*

Roll,
 c. 1600.

* Opposite to this word in Cosin Dr. Hunter has placed the word
 "Indicted" in the margin.

all,
600. and quite defaced wthin, for ther was to y^e Number 4500
w^{ch} most of them perished & dyed ther in a very short
space & were throwen into holes by great Numbers
together in a most Lamentable manner; But in y^e yeare
1655 y^e Clocke & Chyme was repayred againe w^{ch} was
taken downe & preserved from y^e s^d ruyne. H. 45.]

(XX.) The South angle* of y^e Bodie of y^e churche.

Robert Neivell* Bushop of Durh^m lyeth buried in his
a^ucestors porch in y^e south allie, [in y^e South Alley of y^e
saide Church neare y^e Earle of Westm^land his Ancest^r,
[H. 45] nere vnto y^e cloyster dour on y^e south, & Jesus alter
on y^e northe, of the porch conteyning iij pillers & so moch of
y^e angle having in yt an alter wth a faire Allablaster table*
above yt, where mess was daly selebrated for y^e soules: and
therin a seate or pew where y^e por was accustomed to set to
here Jesus mess, y^e est end of the porche where y^e alter stood
was closed vp wth a litle stone wall sumwhat hier then y^e
alter & wainscotted aboue y^e wall, the west end wth a litle
stone wall & an Iron grait on y^e topp of y^e wall, & all y^e
north syd towardes y^e body of y^e church invyroned wth
Irone.*

And also in y^e backsyde behynde y^e Neivell^r alter from
y^e Neivells alter to y^e mydes of y^e piller behinde ye church
doure* in Compasse from piller to piller ther was a chambre*
(35) where one y^t keapt y^e church & Rownge y^e Bell^r at
mydnight did ly in, and also all ou^r y^e church dour y^e
compasse of iiiij pillers,* [two of either syde *interlined*] when
one enteryd wthin y^e church doure was all could abouehead
wth waynscott verie fynely paynted & vniſhed blewe [azure,
interlined] of the culler of y^e Element, sett out wth starres
of goulde. And [in *interlined*] y^e forepte of y^e wainscott
from piller to piller wthin y^e church ou^r y^e holie water stone,
ther was a brattishing on y^e fore pte of y^e wainscott or
Rowffe very fynely & Curiouslie wrowght & all gilte [wth
gold, *interlined*] as fynly¹ as y^e angell, & in y^e mydes* of y^e
saide brattyshing y^e was a great starre of a great Compasse
like vnto y^e sonne veri artificially & most Curiouslie gilt &

* Altered to "fyne" secunda manu.

ennamyled veri goodly to all ye beholders therof, so that
 there coulde no duste nor fylthe faule into ye holy water
 stone yt was so close aboue head, & so close wthin ye
 church doure.

Roll,
 c. 1600.

In the west end of this south allei [Angle, H. 45] Betwixt ye tow neithermost [lowest, H. 45] pillers oppisitt to o^o La: of Pieties Alter ther was an alter wth a Roode* representing ye passion [of o^o Sauio^o, H. 45] having his handes bounde, wth a crowne of thorne on his head, being coīonly called ye bound roode, inclosed* on etch syde wth wainscott as was ye foresaid alter of o^o La: of Pietie.¹ [Near unto the said altar on the south side, adjoyning unto the Galily door, was the grate* wherein the sanctuary countrey men were wont to lie when they fled thither for refuge, L., C.] [came for refuge to St Cuthbert, H. 45].

(XXI. The Sanctuary.* H. Edd.)

In the old tyme [ye florishinge tyme of this Abbey the Church wth the Church yard, H. 45] longe before ye house of Durhm was suppress the abei church & all ye church yard & all the circlyte therof* was a Saunctuarie for all mañer of men y^t had done or coīnytted any gret offence as killing of a mā in his own defence or any þsoners had broken out of þson & fled to ye said church dore & knocking & Rapping* at yt to haue yt opened there was sten mē y^t dyd lie alwaiies in two chambers* [in a Roome, H. 45] ou^o ye (said north *interlined*) church dore, for ye same purpose that when any such offenders dyd come & knocke, streight waie they were letten in at any o^o of ye nyght & dyd Rynne streight waie to ye gallelei Bell* & tould yt to (36) thintent any mā y^t hard it might knowe y^t there was som mā y^t had taken Sentrie, & when ye þor had intellegence therof, then he dyd send word and coīmanding them y^t they should keape theme selues wthin ye Sauctuarij y^t is to saie wthin ye church & church yard & euy one of

¹ Here follows a line that has been erased and then pasted over in a former joining of the Roll, viz., "Neare vnto ye said alter on ye south syde adioyninge vnto ye." The rest of the paragraph is wanting in the Roll as we have it.

Roll.
c. 1600. theme to haue a gowne of blacke cloth maid wth a cross of yeallowe cloth called Sancte Cuthb: cross* sett on his lefte shoulder of his arme to thintent yt euy one might se yt there was such a frelige* graunted by God & Sancte Cuthb:¹ for euy such offender to flie vnto for succour and safe gard of there lyues, vnto such tyme as they might obteyne there pñces pdone, & that thei should lie w^{thin} ye church or Saunctuarij in a grate* w^{ch} grate ys Remayni'ge & standing still to this daie being maid onelie for ye same purpose, standing and adioyng vnto ye gallelei dore on ye south syde and Likewise they had meite drinke & bedding & other necessaries of ye house cost & charg for sten² daies as was meite for such offenders vnto suche tyme as ye pñor & ye covent could gett theme coveyed out of ye dioces. This fredom was confirmed not onely by king Guthrid,* but also by king Alvred.*³

In ye weste end of ye said Church ou^l y^e Gallelei yer is a moste fyne large wyndowe* of glass being ye holl storie of ye Rute of Jessei* in most fyne coulo^{ed} glas, verie fynely & artificially pictured & wrought in coulers, veri goodly & pleasantlie to behoulde wth mary & christ in her armes in ye top of ye said wyndowe* in most fyne coulored glas also.

(XXII.) The Galleley.

Wherfore ye Chappell dedicated in ye honor of St Mary was named & cauled ye galleley.

And for the cumforth of all women & solace of y^{er} soules there was an aūcyent Church in ye ferne⁴ Iland where the church of that towne nowe standeth w^{ch} was appoyted for women* to repaire vnto, both for ye hearing of masse for making there prayers, & receyving the sacrament⁵, for w^{ch} cause there was a chappell maide & dedicated to ye blessed virgin Marie nowe cauled ye galleley. Vpō ye (37)

¹ A coæval pen has altered “& Sancte Cuthb:” into “unto Sancte Cuthb: shrine.”

² “37” is placed in the margin, *prima manu*; “s’ten” is erased, and “certaine” written over, *secunda manu*.

³ This sentence is an insertion, *secunda manu*.

⁴ So in all the MSS. (and editions, J. T. F.) but a mistake, no doubt, for Lindisfarne, or Holy Island, where there is a church so situated.—ED.

namyng wherof is to be noted, as yow may reade in the booke entituled. The actes of ye B. ca. 26.* Roll, c. 1600.

Hugo Bushop of Durh^m* who was consecrated in ye yeare of our L: god M.C.Lijj at Rome by Pope Athanasius [Anastatius IV, *Ed.*]* vpō ye feaste day of St Thom's ye Apostle considering ye diligence of his pdecessors in buylding the Cathedrall Church, w^{ch} was finished but a fewe yeres* before his tyme, no Chappell beinge then erected to ye blessed Virgin Marie, whereunto it should be lawfull for womē to haue accesse, began to erect a newe pece of woorke at ye east end* of ye said Cathedrall church, for w^{ch} worke there weare sundry pillers* of m^rble stone brought from beyonde ye seas but this worke being browght to a small height began throwghe great rift^t apperinge* in ye same to fall downe, whervpō yt manyfestlye appeared yt that worke was not acceptable to god* & holy St Cuthb: especially by reason of ye accesse w^{ch} women weare to haue so neare his fferreter. In consideratiō wherof the woo^rke was left of, and a newe begun and finished at ye west angle* of ye said church, wherunto yt was lawfull for women to enter, having no holie place before where they mighte haue lawfull accesse vnto for there cumforthe and consolac^ō.

In that it is called the galleley by reason* (accordinge as some thinke) of the translatinge of the same once begū and afterward removed, whervpō it toke ye name of galleley : to w^{ch} place such as maid repaire vnto it had graunted vnto them sundry pdons, as more plainly appereth in a table there sett vp* conteyning ye said pdons.

With in ye said gallelei in ye Cantarie* being all of most excellent blewe nible stood our La: alter,* a verie sumptuous Monumt fynly adorned wth curious wainscott woorke* both aboue ye head, at ye back & at either end of the said alter, ye wainscott being devised & furnished wth most heavenly pictures so lyuely in cullers & gilting as yt they did gretly adorne ye said alter wher o^r La: masse was song^r daly by ye m^r of the song schole [cauled Mr. John Brimley,* *interlined*], wth certaine decons* & quiristers, the m^r playing vpō* a paire of faire orgaines the tyme

¹ "Adorne—song," repeated in MS., at a joining of the paper.

Roll, of o^o La : messe, wherin¹ ye founder of ye said chantaree
 c. 1600. Bushop Langley* his soule was most devoutly praied for
 both in ye begyng & ending therof, [This B. Langley did
 reedefye and buylde anew^{*} agayne the sayd Galliley,
interlined] there was also belonging to ye said alter verey
 sumptuous & gorgyous furneture not onely for ye pncipall
 feast^t, but for ordenary svice, and for ye pserving & saife
 keeping of these goodly sut^t of vestment^t & ornam^t² ap-
 (38) pteyninge to ye said alter ther was at either end therof
 behynd the portall two very fyne & close Aumeryes^{*} all of
 wainscott wherin after ye celebrating of o^o La : mass they
 weare safely inclosed.

Thomas Langley Bushop of Durh^m lyeth buried vnder
 a faire mble Towme^{*} wthin ye said cantaree befor o^o La :
 alter he founded^{*} vpō ye place grene a grām scoole & a
 songe schole wth yerly stipend^t wherof two preest^t weare
 maisters w^{ch} dyde dayly say mass, & also daily prayed for
 his soule. [His armes be pallie, argent and vert, a mullet
 of ye first, H. 45 ; w^{ch} are Pally of six arg: and vert a
 mullett argent., *also in* H. 45].

On ye north syde of ye saide Galleley was an alter called
 ye Lady of pieties alter^{*} wth her pictur carryinge o^o saviour
 on hir knee as he was taiken from ye cross a very dolorouse
 aspecte. The saide alter was ordeyned for a Chantry
 preiste to saie mess eūly holy Daie, having aboue the alter
 on ye wall thone pte of o^o saviours passiō^{*} in great pictures,
 the other pte being aboue Saynt Beede alter on ye south
 syde.

There was on ye south syde betwixt two pillers^{*} a goodly
 monum^t all of bleu mble ye hight of a yead from ye
 ground, supported wth v: pillers, In eūly corn one, & vnder
 ye mydest one, & aboue ye said throwghe^{*} of mble pillers
 did stand a second shrine to St Cuthb : [a Shrine second to
 St Cuthbert's, Edd. H., Sanderson] wherin ye bones of ye
 holie man St Beede was inshryned, being accustomed to be
 taiken downe eūly festival daie when there was any sollempne

² Altered to "wherin ye fyrst founder of ye said chantaree and Bushop Langley ther soules wer," so as to include Bishop Pudsey. Cos. and H. 44 correspond with the alteration, but H. 45, L., C., and the editions with the original text of the Roll.

pcession, and caried wth iiij mounckes in tyme of pcessiō & devine ſvice w^{ch} being ended they dyd convey yt into ye galleley & sett yt vpō ye ſaid tumbe againe [wth great reverence, H. 45], havinge a fair [rich, H. 45] couf of wainscott verie curiously gilted and appointed to drawe vp and downe* over the ſhrine as they list to ſhowe the ſumptuousneſſ therof. And for ye further veritie in this eneratiō of S^t Beedes ſhrine I haue ſett downe ye verces w^{ch} are in the auncyent historie* declaring both ye tyme of his Translatiō from S^t Cuthb: Toume & wthall ye maker and founder of ye ſhrine in ye galleley.

Roll,
c. 1600.

Hugo Bushopp of Durhm after he had finished the Chappell called ye galleley, did cause a fereter of gold & ſilver* to be mayd wherin the bones of venerable bede* preiste & docter (translated & removed from S^t Cuthb: ſhrine) weare laid. In the firſt worke wherof in ye lower pte therof theſe verſes vnder written were ingraven in Lattin, now translated into englishe, as followth.

(39) In Cuius faretri prima fabricatura in pte
inferiori iſti verſus ſunt insculpti.

Continet hec theca Bede venerabilis ossa
Sensum factori Christus dedit atq^z datori
Petrus opus fecit presull dedit hoc hugo donū
Sit^r in vtroq^z ſuū veneratus vtrūq^z patronū.

In Englishe as followth.

This Coffin doth conteyne ye bones of venerable Beede
Christ to the maker ſence did geve, And to ye giver gold.
One Peter framed ye worke ye cost Bushopp Hugo maid
So Peter & Hugo Patrones both S^t bede inclosed in molde.

Anno millen CCC ter cum septuageno
Post quā ſaluator carnē de virgine ſūpsit
Transtulit hoc feretriū Cuth'i de ppe tumba
Iſtius ecclesie Prior huc (poscente Richardo*
de caſtro dicto Bernardi) cuius et ossa
non procul hinc lapide ſub marmoreo* requiescant.

¹ "Sit" in Roll, Cos., and H. 44, but "Sic" in C., L., and all the editions, in accordance with the English "So." But the Latin line, as it stands, seems unintelligible whichever reading we take. If, however, for "utrumque" we read "uterque," and "Sic" at the beginning, the ſeſe of the Latin is ſufficiently clear.

Roll,
A. 1600.

In English as followth.

In the yeare of our Lord A thousand thre hundred & seventy

Richard of barnardcastle did most earnestly pture,
that y^e bones of S^t Beede lying nigh S^t Cuthb^t: shryne
should be translated into y^e galleley there to remayne
W^{ch} Richard diseased, for y^e love he did beare to Bede,
caused his owne bones to be laid nere him vnder a mble
stone in dead.

It appeareth in the discription* of y^e staite of y^e church
of Durh^m that y^e bones of S^t Bede were first layde in the
monastery of Jarowe and afterwards were brougthe to
Durh^m and placed in y^e coffin [in a golden Coffin,* H. 45]
on the right syde wth the body [of y^e holy body, H. 45] of
S^t Cuthb^tte.

Elfridus a preaste in that tyme viij Anno Grā Mxx^o, did
affirme and certenly record, that one Coffyn dyd cou^t &
conteyne both y^e body of S^t Cuthb^tte & y^e bones of
venerable docter Bede.

On the southe syde of y^e said galleley was y^e alter of S^t
Beede,* before y^e w^{ch} alter lieth his bones and re(40)lique^s
interred vnder y^e same place where his shrine was before
exalted* [to whose Memory an elegant Epitaph* fairly
written on Velom hangs upon the adjoining wall. *Notice
of Sir George Wheeler and his Monument* in Hunter's
editions and in Sanderson's].

Adioyninge vnto y^e lower pte of y^e great wyndow in y^e
weste end of the said gallelee was a faire Irō pulpett,* wth
Barsse of Iron for one to hould them by, going vp y^e
stipes vnto y^e pulpett where one of the Mounck^t did cume
eily holy day & sunday to preach at one of y^e clock y^e after
noone.

In y^e west end of y^e south angle^t was a founte for
baptising of children* when y^e realme was interdicted* by
y^e Pope w^{ch} Thomas Langley Bushop of Durh^m did onely
pture as a pvedge vpō speciall favour at the Popes
handes.

* So in all the MSS. and editions.

[Ther are in this place (*the Galilee*), and all ye church MS. H. 45,
aboute dius faire windowes richly wrought wth pictures &
ymagery of Sts w^{ch} are now altogether broken w^{ch} I doe
forbeare to menc'on in this place for want of Roome and
tyme, onely I haue here incerted some thinges yt were
written soe near as they could be redd. scil't. H. 45].
(*The writer proceeds to give a few notices of the pictures and
their inscriptions, of which the Roll contains a copious
account as follows:*)

Also in ye west end of ye said Galleley there be foure
faire coulored & sumptuous glasened wyndowes.* In the
first toward^r ye south there are three faire light^r. The
mydle lighte having in yt ye picture of christe as he was
crucified on ye crosse most curiously paÿted & wrowghte
in glasse wth ye sonne & ye moone above the head therof.
Roll,
c. 1600.

In ye highest pte of w^{ch} light ther is ye picture of ye
starre w^{ch} appered vnto ye thre wise men or king^r of
Colleine vnderneath depicted, directing them into ye east
to search out ye new borne child Jesu ye holy one, borne
betwixt an ox & an asse to offer vnto him oblac'ons &
sacrifices of gold, myrr, & frankensence, together wth the
picture of o^o Ladye ye virgin marie wth Christe naked
sitting vpō hir knee, in most fyne coulored glasse.

In the light toward^r the north is dipictured God
almightie having in his hand a ball or globe conteyning &
signyfying the heaven earth & sea. And in vnder that ye
salutac'on of ye Angell Gabriell maid to ye blessed virgin
marie & ye picture of ye holie ghost appearing to hir in the
likenes of a doue in fyne coulored glasse also.

In ye light toward^r the southe is ye picture of o^o blessed
lady as she assumed into heaven, ascended, glorified, &
crowned, and vnderneath that ye picture of o^o blessed lady
wth Christ new borne naked, sitting of hir knee, & sucking
of hir brest very liuely sett furth all in fine colo^oed glasse.

(41) In the second conteyning vj faire light^r of
glassee seüed by stone thre aboue & thre beneath, The
mydle light aboue hath ye picture of St Cuthbert moste
lyvely coulored in glasse in his ordinarie episcopall appell

Roll,
c. 1600.
to say masse wth his myter on his head & a crosier or pastorall staffe in his lefte hand having the I^mage of S^t Oswold^t head painted vpō his brest vpholden wth his right hand all in fyne coulored glase. Vnder whose feate at y^e lowest pte of his picture is drawen or written in glasse.

Sanct⁹ Cuthb^tus quondam Lindisfarnensis Episcopus et huius Ecclesie et patrie* maximus patronus.

The light on ye north syde of S^t Cuthb^t: hath ye picture of S^t Beede in his blewe habitt appell,* in fyne coulored glasse, in under ye foote of whose picture is in glasse writtin.

Santus Beda, qui vitam Sancti Cuthberti et multa alia ab ecclesia approbata cōscripsit, cuius ossa in hac Capella in feretro cōtenta.

The light on ye south syde of S^t Cuthb^t hath ye picture of Aydanus ye Bishop most artificially sett furth in fyne coulored glasse, as he was accustomed to say masse, with his myter on his head and a crosier staffe in his left hand, vnder whose feete this is written.

Sanctus Aidanus Episcopus Lindisfarnensis Ecclesie primus prius in hac Sanctissima Dunelmensi ecclesia fuit piorat⁹.¹

Vnder whose iij light^t by a ptic'ō, are iij moe large pictures in fyne colo^red glasse most curiously depicted, conteyning ye I^mag^t of Aldun⁹, Edmundus & Eata iij Bishop^t of lindisfarne in fyne coulo^red glasse, as they weare accustomed to say masse, wth there myters on there head^t, & there crosier staves in there lefte hand^t. Vnder ye feete of Eata his picture, is written.

Santus Eata Lindisfarnensis Episcopus.

And aboue in ye highest pte of this wyndow, ar six little glasned light^t* in tower man^t in fyne coulo^red glasse conteyninge some pte of ye historie of Christ^t nativitie the mariage in gallelie & his miracles done vpō ye earth.

¹ So in all the MSS. and editions, quite wrongly, of course.

(42) In ye third wyndowe being most faire and sumptuous are also six light^e seued as before, in the highest pte therof are iij fyne portered [portred, *Cos.*; purtrayed, L.; portraied, C.; portroid, H. 44] pictures in fyne colored glasse, the mydle being ye Image of ye glorious & blessed virgin mary wth christe in her armes most excellentlie wrought in glasse, vnder whose feete is writhen.

*Roll,
c. 1600.*

Sancta Maria.

And on the north syde of her is ye picture of S^t Oswold the king in fyne coulo^{ed} glasse verie Trymly sett furthe wth a faire crosse in his hand, vnder whose feete is written.

Sanct⁹ Oswold⁹ fundator sedis Episcopalis Lin-disfarnnensis que nunc est dunelmēsis, cui⁹ anima* in feretro S^t Cuthberti est humata.

And on ye south syde of her is ye picture of holie Kinge Henry* in fyne coulored glasse wth his princely scepter in his hand. vnder whose feete is written.

Rex Henric⁹.

Vnder them in other iij faire large light^e oppositlie & firste to S^t Marie is placed ye picture of Thom's Langley Bushop most curioslie & worthelie in fyne coulo^{ed} glasse wth his myter on his head & his crosier staffe in his lefte hand as he was accustomed to say masse, having his armes verie excellentlie blasened in fine coulo^{ed} glasse aboue his head, he being a most famous benefacter in reedifyng and buylding againe this place called ye galleley as most truely & largly is recorded in ye Historie of ye monasticall Church* of Durhm vnder whome is written.

Thom's Langley Rector¹ ecclesie ad honorem dei ep'us dunelm., et duas cantarias in ead. fundat et dotauit.

And vnder S^t Oswold is ye picture of Wilfrid⁹ Bushop in fyne coulo^{ed} glasse as he was accustomed to say masse wth his myter on his head & his crosier staffe in his lefte hand, vnder whose feete is written.

¹ This MS. has "Recter."

Roll, Sanct⁹ Wilfrid⁹ pⁱmo Lindisfarnensis monachus
 . 1600. post Abbas Ripensis vltimo archiep'us Eborasensis,
 vno año rexit Ep'atum Lindisfarnēsem.

(43) And vnder king Henrie is ye picture of Bushop Cedda in fyne coulo^ded glasse as he was accustomed to say masse wth his myter on his head and his crosier staffe in his lefte hand exquisitelie shewed vnder whose fete is writtē.

Sanct⁹ Cedda pⁱmo Lindisfarnensis monachus post Abbas in Lestingham trib⁹ annis rexit Archiep'atū Eborasensem, et etiā rexit ep'atum Ligchfeilde.

And in this wyndowe aboue all are six litle glasened towre wyndowes* in fyne coulo^ded glasse, conteyninge the flight of christe, Josephe & St^t Marie into A^Egypt beinge pursued by Herode, & ye moste pte of ye storie thereof.

In the fourth there be also six faire light⁹ setted as before conteyning iij faire large pictures in iij light⁹ in ye higher pte, most exactlie fashioned being ye Imag⁹ of iij holie king^t most goodly and bountifull to ye church and to St^t Cuth: viz Alured Gudred & Elfride* most princely decked & framed in ther royll apparrell wth there scepters in ther hand⁹ in fyne coulo^ded glasse, of whose liberaliye (*sic*) & n^oveilous munificence ye historie of St^t Bede doth make mentiō.* Vnder whome are pictured in larg pictures in fyne coulo^ded glasse iij Bushopes of Lindisfarne as they weare accustomed to say masse wth there myters on there head⁹ and there crosier staves in there left hand⁹. Vnder there feete is to be seene. Sanct⁹ Godfridus¹ Lindisfarnensis. St⁹ Ethelwold⁹ Lindisfarnensis. The third no name to be decerned saving Episcopus. All wth pictures aforesaid are most largly and sumptuously sett fourth in there formall appell, as ys affore described.

¹ All the MSS. have "Godfridus," and all the editions "Egfridus." There was no bishop of Lindisfarne of either name; the former is probably a misreading of "Eadfridus." The third was most likely "Eadbertus."

In the highest pte of w^{ch} wyndowe are six litle towre wyndowes* fynely colored and glasened, conteyni'ge the most pte of ye storie of Christ^c death, buryall, resurrection, and ascension, most excellentlye sett furth pictured & discribed in fine colo^ded glasse.

(XXIII.) The RYTE or Custome [Rytes and ceremonies, H. 45] of the Church of Durham in Buryinge of Mounckes.

The Mouncke so sounē as he sickneth is conveyed with all [44] his appurtinans or furniture, from his owne chamber in [owte of, H. 45] ye Dorter to an other in ye fermery* [another chamber in ye place called Domus infirmorū comonly called ye fermerey, H. 45], where he might haue both fyre & more convenient kepinge, for that they weare allowed no fyre in ye Dorter. And at such tyme as ytt appeared to them that accumpeyned him in his sicknes that he wasⁱ not lykly to lyve, they sent for ye þors chaplaine* who staied wth him till he yealded ye ghoste, then ye barber was sent for* whose office is to put downe ye clothes & baire him, and put on his feet sock^f and bowt^f* [his foote socks, and his bootes, H. 45], and so to wynde hime in his cowle and habett, then is he frō thence Immediatly Caryed to a chamber called ye Dead manes chamber* in ye said Farmery & there to remayne till nyght. [Then was he ymediately removed owte of ye fermery into a Roome called ye dead mans chamber, over w^{ch} was ye Library of latter tymes,² and ther to remayne vntill night, H. 45]. The þors chaplaine so sounē as that he ys wounē & conveyed into ye dead manes chamber, doth lock ye chamber dour where he dyed & caryed ye key to ye þor. At nyght ys he removed frō ye dead manes chamber into St^t Andrewes chappell,* adioyning to the said chamber & fermery, there to remayne till eight of ye clock in ye mornynge, ye said chappell being a place onely ordeyned for sollempne devoc^ō, the nyght befor there funeralles in this maner Two mounckes either in kinred or kyndness ye nerest vnto him, were appoynted

¹ "them" to "was" repeated in MS., at a joining of the paper.

² The words in italics are added in the margin.

roll, by ye þor to be speciall murners, syttinge all nyghte on
1600. ther kneys* at ye dead corsses feet. Then were ye chyldren
 of thaumerey* sitting on there knees in stalls of eyther syd
 ye corpes appoynted to Read Dav: spalter* all nyght ou
 incessanly till ye said o^þt of eight a clock in ye mornynge at
 w^{ch} tyme ye corse was conveyed to ye chapter house* where
 ye [Lord, H. 45] þor & ye hole covent did meat hime &
 there did say there Dergie* [Dirges, H. 45] and Devotiō*
 not being pmytted that any should cume neare ye chapter
 house duringe ye tyme of ther devotiō & praiers for his
 soule, & after there deuocō ye dead corpes was caryed by
 ye mounckes from the chapter house thorowgh ye pler* a
 place for mchaunt^r to vtter ther waires, standing betwixt
 ye chapter house & ye church dour, & so Throwghe ye sayd
 pler into ye sentuarie garth where he was buried [and a
 challice of wax* laid vpō his brest (45) wth hime]² havinge his
 blewe bedd houlden over his grave* by iiij moück^r during his
 funeralls, w^{ch} Bed is dew to ye Barber for his dewtie
 aforesaide & ye making of his grave* and at ye tyme of his
 Buryall ther was but one peile Rounge for him.³

(XXIV.) The Rite or Custoume in
 Buryinge of Pryors.⁴

The Priors of the house of Durh^m was accustomed to be
 buried in the oulde tyme in his bootes & woune in his
 Coole by ye Barber accordingly as ye mounck^r was
 accustomed to be buried, that is to say he was caryed furth
 of his Lodginge in to a chamber in ye farmye called the
 Deade manes chamber & there did Remayne a certen
 spaice, and at nyght he was caried into a chapell over
 against the said chamber dore called S^acte Andrewes
 chappell and was watched all that night wth the children of
 ye almery Reading Davides spalter over him, and ij
 mounckes either in kindred or kyndnes was appointed to
 sitte all night at his feete mourninge for him, and in the

¹ "hour," *secunda manu.*

² *Secunda manu.*

³ "Rounge for hime," at joining of the paper.

⁴ MS. Hunter 45 enters into no detail on the burial of a Prior, but
 merely states that it "was in eu'y respect p'formed accordinge to the
 buryinge of y Monckes."

morninge he was caryed in to the chapter house & there Roll,
did sollemne ſvice for himē as the mounckes had at there c. 1600.
buryall, from thence he was caryed thorowgh the plor into
the Sentyor garthe there to be buried [wher euy one of
them did ly vnderneath a fair m'rble ſtone and]¹ the mounckes
& Barber did burye himē wth a little challice of ſilver,* other
mettell, or wax, w^{ch} was laid vpō his brest wthin his coſſine,
and his blewe bedde was holden over himē by iij mounckes,
till he was buried, and the barber had it for his paynes, for
makinge of his grave and buryinge of himē, as he had for
the mounckes.²

And afterward the þors came to be interred & buried
wthin the abei Church of Durisme and not in the centori
garth in theſe latter daies as followth.

(XXV. THE NAMES OF THE PRIORS BURIED OUT OF
THE CENTORY GARTH.)

The names of all ye þors of Durhm as weere buried out
of ye centory garth wthin ye abei church of Durisme in ye
same order & habitt wth [the mitre and, *Dav.*] all other
there furnyture belonging thereto, as there þdicesſors was
(46) buried before them in ye centori garth as is
afforesaid in euy respect^t; all w^{ch} þors were great
Benefactor^s to ye ſaid church both during yer lives & at ther
death as ye historie of ye church more at larg declareth.

Johañes fosſer* was ye first þor that eil attempted to
be buried wthin the abei church out of ye centori garth.

Robert Berrington de Walworth þor dyd first opteyne
the vſe of ye myter with ye Crutch³ or ſtaffe.

Johañes Heīnyngbrowghe prio^r.

Johañes Weshington þor.

Will'm⁹ Ebcheſter þor.

Johañes Burnby þor.

Robert⁹ Ebcheſter þor.

¹ "by" erased, and theſe words in brackets interlined *secunda manu*.

² "The Bushopes of Durhm were wounte in an," *erased*, comes here
at a joining of the paper.

³ The words "ye crutch or" are ſtruck out, and "his crosier" placed
above, *secunda manu*.

Roll,
c. 1600. Johañes Aukeland prior.
Thomas Castell þor.

Hugo Whithead* died at London & lieth buried in y^e church of y^e mineres nyghe y^e towre of Londō. He was y^e laste þor of ye church of Durisme [and the first Deane.]¹

[Robert Horne,* d'c'or of Devinity Deane after hym.
H. 45, secunda manu.]

The Bushopes of Durisme weare wounte in auncyent tyme to be interred and Buryed in y^e foresaid Chapter house, standing in y^e easte alley of y^e cloysters² in that they would not þsume to ly any nearer to holie Sancte Cuthb: whose naymes heare after ensewth [because they woold not presume to lye neere the holy body of St. Cuthb., theire names are ingrauen upon the stones under w^{ch} they lye in the Chapter house, with the signe of the crosse annexed to the end of theire said names. *Cos.*]³

(47) (XXVI.) A Catalog of y^e Bushops of Durhm* whose bodies ar found buryed in y^e chapter house of Durisme as appereth by ther names ingraven vpō stone wth y^e signe of the crosse annexed to eūy of there said names.

[✠ Aydanus Ep'us, H. 45] [qui obijt Anno Dom. 651.
Cos.]

[There were many betwixt this Aydanus & theis menc'ond who were bpps of Lindisfarne now called Holy Iland before they came to Durham but noe notable Acts done by them but I referr y^e reader to my other booke where are at lardge. *H. 45, secunda manu.*].

✠ Aldunus ep'us [Aldwinus the first BPP of Duresme and first founder of the Abby Church, Anno Domini: 990.
Cos.]

✠ Eadmūd⁹ ep'us. } These two were buried under one
✠ Eadred⁹ ep'us. } stone.*

¹ "and the first Deane" is in a different, but apparently a coëval hand.

² Dr. Hunter has written opposite to this paragraph in *Cos.*, "This is better related in Mrs. Milner's manuscript."

³ "Sayncte Cuth, whose names hereafter ensewth" here follows at a joining of the paper.

[*Eadmundus*, forte fortuna a monachis dissidentibus electus, who dyed at Gloster, and was translated thence to bee buried in the chapter house. Anno Dom. 1048. *Cos.*] Roll, c. 1600.

✠ **Walter⁹ ep'us.** This Walter bishop was buried with Aldunus under one stone.* [Short read* good read slay yee ye bpp. H. 45, *secunda manu*].

[hee was slaine in the Church at Gateside in Newcastle, and was buryed priuatly in the Chapter house under the same stone with Aldwinus, without any inscriptiō ouer him. 1081. *Cos.*]

✠ **Will'm's ep'us.***

[Guilielmus i ep's de Karlipho with Malcome kinge of Scotts,* and Turgott then prior of this church did pull downe the old church builded by Aldwinus and did lay the foundation of this church as it now is : theis three layinge the first three stones thereof in the foundation : July the 30: or as others say : Aug. 11 1093. *Cos.*]

✠ **Ranulphus* ep'us.** [W^m Rufus preferred him for his owne ends. H. 45, *secunda manu*.]

✠ **Gaufrid⁹ ep'us.**

✠ **Will's s'cdus ep'us.**

✠ **Hugo de Puteaco,* ep'us.** [King Steph. was his vncle.* H. 45, *secunda manu*.] (47)

✠ **Philipp⁹* ep'us.**

✠ **Rich'us de marisco* ep'us.**

✠ **Nichola's de farnh'm* ep'us.**

✠ **Walter⁹ de Kirkhā* ep'us.**

✠ **Rob't⁹ Stichell* ep'us.** [Prior of Finckley founded ye Hospitall of Greetham and gaue ye landes of Symon Mounford w^{ch} was forfeited & he recouled them of ye king & gaue them to ye Hospitall w^{ch} in Value att ye Dissoluc'on 97*li. 6s. 5d. ob. p Ann.* H. 45, *secunda manu*.]

✠ **Rob't⁹ de Insula* ep'us.** } Both thes ly buried

✠ **Rich'us de Kellow* ep's.** } before ye bushops seat vnder two mble stones, wth ther immagē in brasse curiosuslie graven [but now defaced. *Cos.*]

Roll, A° 1086. About w^{ch} tyme king Malcolme caused* ye old church of Durisme to be plucked downe & buyldyd vp a newe, begininge evin at ye firste floore. In w^{ch} season, one Egelwyn* or Williā (as ye scotishe wryters haue) was bushop of that Sea, & þor of the abbay was one Turgot, who afterward was maid Bushop of St Andrewes, and wrote ye lyves of quene Margaret* & Malcolme his husband in ye scottishe tongue.

¶ This Turgotus* prio^r of Durisme [who laide one of the first 3 stones in the foundation of this church, *Cos.*] was afterward consecrated bushop [translated by Malcolme Kinge of Scotts to the Bpprick, *Cos.*] of St Andree in scotland, A° d'ni. M.C.ix^o vpon whose request & petitiō at his death he was carried to Durisme, & lyeth buried in ye chapter house of Durisme there emong^t the rest of ye Bushops.*

In the w^{ch} chapter howse in ye upp end is a fair stall or seat of stone,* [chaire of stone, *Cos.*] where ye Bushopes haue bene [& are]¹ till this day installed being also a place where ye Bushope doth nowe keape his visitatiō [when hee holds his Visitation for the Cathedrall church, and next to it is a chaire of wood fastened in the wall where the Priors did and the Deanes doe now sit at the s^d uisitations. *Cos.*] Within [adjoyninge, H. 45; in the south side of, *Cos.*] ye said chapter house was a þsoune* for the Mounckes [wherunto those monkes were committed for a certaine space, *Cos.*] for all suche light offences as was done amonges them selves.²

In the said Chapter house aboue the chapter house door (49) there is a faire glasse wyndowe* beinge the hole storie of the Rute of Jessei in most fyne coulo^{ed} glas, verie fynelie and artifficiallie picturd and wrought in the said coulo^{ed} glasse verey goodlie & pleasantlie to behoulde wth marie & christ in her armes in ye top of ye said wyndowe in most fyne coulored glas also.

¹ Interlined.

² "Amonges them selves" repeated at joining of the paper.

(XXVII.) The Ryte or Custume in
Buryinge of Bushoppes
in ye chapter house.

Roll,
c. 1600.

The Bushopes of Durisme when as they dyed was browght to ye abbei church* of Durh^m to be interred and buyried, the por and mounckes of Durham dyd meite him at the abei church garth gate at ye place grene and Receyved him there, & brought him thorowgh the said church into ye chapter house to be buryed, at which Buriall there was vsede greate solempnytye and devoc'on by ye P'or and the Mounckes of that church of Durisme, according to ye Customable burying of ye Bushopes* in ye aunciente tyme. The accustomed burying of ye Bushopes in that tyme was to be buried as he was accustomed to say masse wth his albe & stole and phannell* & his vestm^t* [and other uestments, *Cos.*], wth a myter on his heade, and his Crutch[†] wth him, and so laied in his Coffine, wth a litle challice* of sylver, other mettell, or wax ; w^{ch} wax challice was gilted verie fynly about ye edge & knoppe in ye myddes of ye shanke of ye challice, and aboute ye edge of ye patten or cou^l, & ye foote of it also was gilted which one of ye said challices [which Challice, *Cos.*] was sett or laide vpō his breast in ye coffine wth him and ye cou^l therof nayled downe to yt, And verie solemne ſvice don at there funerall^r.

The Prio^r and ye mounckes had ye horſſes, charette,* and all other thinges wth came wth him, [the deceased BPP, *Cos.*] being dewe vnto them by ther Auncient Custoume, as mur plainly doth appeare in ye historie of ye church of Durisme at large.*

And afterward the Bushopes came to be interred and Buryed wthin the abbay church of Durisme, and not in the Chapter house in these latter daies as followth. (50)

[†] Struck out and "Crosier staffe" interlined *secunda manu*; "Crosier staffe" in *Cos.*, L., C., and H. 44; so in editions.

Roll, (XXVIII. BISHOPS BURIED WITHIN THE ABBEY CHURCH).
c. 1600.

The names of all the Bushops of Durisme as weare Sumpteouslye Buried out of ye chapter house, wthin the Abbaie churche of Durisme, in such forme and fashiō as they weare accustomed to saie mass, wth all there furniture belonging therto as there pdicessors [Ancestors, H. 45] had in the chapter house as is afforesaid, in euy respectes, as by there seūall monumt over theme & inscriptions therewpō may appeare. All which Bushops were great benefacturs to the said church both durante there lyves, and at there death as the historie of ye church more at large declareth.

Anthony Beeke* Bishop of Durisme and patriarche of Hierusalem was [buried betwixt ye 2 Alters of St Adyan & St Ellen in ye vtmoste East end of ye Church on ye North side of St Cuthb: shrine in a faire Marble Tombe* vnder a lardge Marble stone beinge, H. 45] the first Bushop that ell attempted to be buried in the abbay church out of the chapter house, and to lye so neare the sacred shrine of Sancte Cuthbert. [ye wall beinge broken* downe att ye end of ye Alley to bringe hym in wth his Coffin wch contynued vntill ye suppression of ye Abbey, H. 45.] [And ye first Layman yt ever had any lycense to be buried wthin ye sd Church was Raphe Lord Nevile* al's Daw-Raby first Earle of Westm^land¹ and John Lord Nevile his sonne wth their wives who was admitted to be buried in ye body of ye sd Church betwixt Two Pillers in ye South Angle of ye same Whose Tombes were standinge very lately vntill the Scottes were brought Prisoners from Dunbarr and ymprisoned wthin ye saide Church in ye yeare 1651 wch now are vterlye defaced, they had the honno² to be buried for ye great battayle they wonn att Durham where they tooke David Kinge of Scots Prisoner and where his brother was slayne wth many More of ye Nobility of Scotland, soe itt may seeme yt ye Scotts defaced ther Tombes in remembrance of that, but more of this shall follow of the manner of yt battell. H. 45].

¹ This is a mistake. The first Earl of Westmoreland was the grandson of the above.

(51) Lodowicus Bellomonte* ep'us.
 Ricard⁹ de Berye* ep'us.
 Thom's Hatfeilde* ep'us.
 Walter⁹ Schirley* ep'us.
 Thom's Langley* ep'us.
 Robert⁹ Neivell* ep'us.

Roll,
c. 1600.

Cuthbert⁹ Tunstall,* ep'us, being at Commandem^t wth
 tharchbushoppe of Canterbury, at Lambethe, there dyed a
 professed Catholike, and lyethe buried in the Church of
 Lambeth, where he was first maid Bushop.¹

[Cuthbert Tunstall B^{pp}, beinge deprived of his B^{pp}ricke
 by queene Eliz: was kept prisoner in the Archb^{pp}s house
 at Lambeth where hee dyed and was buried under a faire
 marble in the Parish Church of Lambeth where hee was
 consecrated B^{pp} 40 yeares before. *Cos.*]

(XXIX. THE CENTRY GARTH.)

Att ye easte end of the said Chapter howse [At the south
 side of the quire, *Cos.*] there is a garth called ye centrie
 garth* where all the pors & mounckes was buried, in ye
 said garthe there was a vaulte all sett* wth in of either syd
 wth maisō wurke of stone [free stonn, *Cos.*], & likewise at
 eyther end, & ou^l ye myddes of ye said vaut, there dyd ly
 a faire throughg stone & at either syde of the stone was
 open [was a place open, *Cos.*] so that when any of ye
 mounck^r, was buried Looke what bones was in his grave,
 they wer taiken when he was buried & throwne in ye
 saide vault w^{ch} vaut was maid for ye same purpose [to be a
 Charnell house to cast dead mens bones in, * *Cos.*]

Also ther was dyū^r gentlemē of good worship that was
 buried in ye said centrie garth, because they would be
 buried [they desyred to lye, *Cos.*] neare vnto y^t holy mā
 S^act Cuthb: and among^r all other there was one gentlemā
 of (52) good worsh (sic) cauled Mr. Rackett* w^{ch} was buried in
 ye said centry garth nigh vnto ye ix alters dour over against
 ye holy mā S^t Cuthb: [S^t Cuthberts shrine, *Cos.*] w^{ch} had
 a faire toumbe over him & a fair white mble stone aboue

¹ "done amonges theme selves" at a joining of the paper.

Roll. y^e said tounbe, wheron was pictured very curyouslyle ye
 c. 1600. pictur of ye said Mr. Rackett all in Brasse* in his cote
 arm wth his sword girdyd about him to his side, and at
 euy corn of ye said mble stone one of ye iij evangelist^t
 all in Brass likwise [cutt in brasse, *Cos.*]

There was an other gentleman called Mr. Elmden which
 was buried in the said garth hard wthout the nyne alter
 Dure, [besides him, *Cos.*] wth a faire throwgh stone aboue
 hym: wth dyse other gentlemē whiche was buried there
 tyme out of memory all wth ar now defaced & gone^r [whose
 memoryes are now perished, *Cos.*]

Also in the saide place where all the Priors and
 Mounckes was buried in auncyent tyme called the
 Centorie garth all which Priors, when thei diede had euy
 one a goodlie fair throwgh stone layd vpō their Toumbes
 or graves: Soñe of them of mble and some of free stone,
 [a tombestone either of marble or free stone, *Cos.*] which
 stones Deane Whittingh: did cause to be pulled downe
 [taken away, *Cos.*] and dyd breake and deface all such
 stones as had any pictures [of brass or other imagerie
 worke, *interlined*] or challices wrought vpō theme. And
 the Residewe he caried them all awaie, and did occupie
 theme to his owne vse & dide make a washinge howse* of
 many of them [at the end of the Centorye garth, *Cos.*] for
 women Landerers to washe in, so that it cannott be
 decernyd at this psent that euⁿ any hath bene buried in the
 said Centorie garth yt is maid so plaine and streight [euen,
Cos.] for he could not abyde anye auncyent monum^t, nor
 nothing that appteyned to any godlie Religiousnes or
 monasticall liffe. [by which act hee shewed the hatred
 that hee bare to the memories of his predecessors in
 defacinge so rudely theire ancient and harmlesse monu-
 ments, *Cos.*]

(XXX. HOLY-WATER STONES).

And also wthin the said abbei church of Durisme y^e
 was two Holy Water stones* of fyne mble very artificially
 maide and gravē and bost wth hollowe Bosses vpō ye outer

* A heading, "The Cloysters," here follows at a joining of the paper.

sydes of ye stones verie fynly & curioslie wrowghte. Roll,
The stone at ye north dor [of the church, *Cos.*] was a fair
grete large one, the other at ye south dor was not halfe so
great nor so large, but of ye same worke that ye other was
of, (53) w^{ch} two holie water stones was take awaie* by Deane
Whittinghā & caryed into his kitching & put vnto
pfayne vses: and ther stooode during his liffe in w^{ch} stones
thei dyd stepē yer beefe and salt fysh in havinge a
conveiance in ye bottomes of them for letting furth ye
water, as thei had* when they weare in the church. And
[after his death, *Cos.*] the great holie water stone is
removed into the lower end of ye Deanes Buttrie where the
Water Counditt is sett, & next vnto ye Wyne Seller, wher
in now thei [that therein the seruants might, *Cos.*] wash
and make cleane ther pottē and cuppes before they ſve
theme at ye table. The foote of ye said greater holie water
stone was laid wthout ye church dor, and now yt is [was
afterwards, *Cos.*] placed in ye earthe in Lambes shop ye
black smyth* vpō fframygaitē brige end: and is there
now to be sene.*

Moreoū M^{ris} Whittinghā* after the death of her husband
toke awaie the lessor holie water stone out of ye Deanes
kitching, and browght yt into her howse in ye bailye
[north balye, *Cos.*; North Bailey, H. 44; old bayly (in
Durham), L.; the (*blank*) Bayly, C.; North Baily, *Dav.*]
& sett it there in her kitchinge, & also did carrie awaie
dyūse grave stones, of Blewe nible & other through
stones, that did ly vpō ye pors & mounckes out of
ye centrie garth when she buylded her house in the
baley, w^{ch} stones some of theme ar laid in ye Threshold of
ye dores, and two great ones lyeth wthout the dourē oū
against the waule before her dor [before her front stead, *Cos.*,
H. 44], for the w^{ch} facte she was complayned vpō and so
laid those two wthout ye dour that before was maid wall
fast wthin her house [w^{ch} howse came after to¹ Mr. Jo:
Barnes and after to Mr. Jo: Richardson who lived theire
a longe season but in his tyme ther came an olde man wth
comly gray hayres to begg an Almes, and lookeinge

* From this point to the end of the extract the writing of MS. H. 45 is different.

Roll, aboute hym vpon ye Tombe stones w^{ch} lay in ye court
 c. 1600. yard saide to ye pty yt came to hym that whilst those
 stones were theire nothinge wolde prosper aboute ye howse
 and after dius of his children & others dyed so he caused
 them to be removed into ye Abbey yard wher now they
 are* but before ye Almes came to serve ye man he was
 gone and never seen after w^{ch} saide howse is since sould
 by Mr. Jo: Richardson his grandchild to one Ambrose
 Myers,* a Plommer. this is verified by dius nowe livinge.
 H. 45.] Thus mai yow se how godli thingt, which ar
 maid for ye vse of gods svice in ye church ar put now to
 pfayne vses, w^{ch} were ordeyned affortyme for good &
 godly vses in ye church. [thus these sacred monumts
 which were erected to continue ye memories of good men
 here on earth shee rased and abused them by employing
 them to prophane vses. H. 44.] (54)

(XXXI. A SONG SCHOOL IN THE CENTORY GARTH.)*

There was in ye Centorie garth in vnder ye south end of
 ye church, cauled ye south end of ye ix alters [in ye
 Sanctuary yard att ye backe syde of ye ix Alters, H. 45]
 betwixt two pillers* adioyning to ye ix alter Dour, a song
 schoole buylded, for to teach vj children for to learne to
 singe for ye mayntenance of gods Divine svice in ye
 abbey church, w^{ch} Children had there meat and there
 drinke of ye house coste amonge the children of thalmarie,*
 w^{ch} said schoole was buylded many yers since wthout
 memorie of man, before the suppression of ye house: and
 ye said schoole [was builded together with the church, and
 Cos.] was verie fynely bourded w^{thin} Rownd about a
 mannes hight about ye waules and a long deske [did
 reache, Cos.] frome one end of ye scoole to thother to laie
 there bookes vpō, and all the floure Bourded in vnder
 foote for warmnes, and long formes sett fast in ye ground
 for ye Children to sitt on. And ye place where ye mr did
 sitt* & teach was all close bordede both behinde and of
 either syde for warmnes, And ye said mr was bownd [his
 office was to teach those 6 children to singe and Cos.] to
 plaie on ye orgains eūl pncipall daie, when ye mounck*

did sing ther high messe & likewise at evinsong, but ye ^{Roll,}
 mounck^l when thei weare at there mattens & svice at myd-
 nighte, thene one of ye said mounck^l did plaie on the orgains
 themselves & no other, so that ye mr was not bownd to
 plaie but on ye pncipall daies in ye high messe tyme & at
 evinsong as is afforsaide. Also ye mr of ye said Childrin
 had his chamber nyghe vnto ye said schoole a litle distant
 from it where he did live, having his meite & drinke in ye
 pors hall, emong^l ye pors gentlemē* and all his other
 necessaries found of ye por & of ye house coste besyd^l,
 vntill such tyme as ye house was supprest, and shortlie
 after because ther was no techinge in that scoule any
 long², but tawght in an other place or scoule appointed
 for yt purpose, so that ye foresaid scoole in ye Centorie
 garth is clene gone to decaie and pulled downe that one
 cannot tell almost* in what place yt did stand.

(XXXII.) The Cloysters.¹

The xiij^o yere (*sic*) of ye Calland^l* of aprill ·DC·lxxxvijo
 [684, *Cos.* and H. 44, *wrongly*; 687, L., C., *rightly*] S^acte
 Cuthbert endyd his liffe, and was buried in Holy Eland
 (where he was buship iij^o yeres) in S^acte Peters church, (55)
 by ye alter of ye east syde in a grave of stone that was for
 hime maid to be buried in, & also xj^o yere after that he had
 bene beryed & lyne there, in S^acte Peters church in Holy
 eland, he was taken out of ye ground the xiij^o of the
 calland^l of aprill in ye same Callend^l that he dyed in,
 whole lying like to a mā sleping, being found saife &
 vncorrupted & lyeth waike,* and all his masse clothes saife
 & freshe as they weare at ye first houre that they weare put
 on him, and inshryned him in a fereture light* [a little,
Cos., H. 44, L., C., *Dav.*²] aboue the pavement, and there
 he stoode many aday, he was anckor xij^o yere, also he
 was mouncke xxxvijo yere and after xiiij^o yeares abbot.

[he is said to be descended* of the blood Royal of the MS. L.,
 kings of Ireland, being son of one Muriardach and
 Sabina his wife, that was daughter unto a King there,^{1656.}

¹ Below this heading, at a joining of the paper, "When Sacte Cuthb :
 was taiken vp at chester by aven," erased.

² Omitted in later editions.

MS. L., he was brought up in the Abbey of Mailros,* first
 1656. under (his predecessor) Eata, and afterwards under
 Boisill, who succeeded Eata there, after the death of
 Boisill, he was made Abbot of that Monastery which he
 ruled with great care and sincerity, he was Anchor thirteen
 yeares, also he was Monk thirty seven yeares, and Abbot
 fourteen yeares. Also in the year 855 Eardulf being Bpp,
 at which time certain Danes and Pagan Infidels of sundry
 other nations invaded and destroyed the Realm of England
 in diverse places, and after a certain space Halden King of
 the Danes with a great part of navy, and army of the
 infidells arrived in Tinmouth haven intending to sojourne
 there all the winter Season following, and in the next suīmer
 he meant with all his power to invade spoil and destroy the
 County of Northumberland whereof when Eardulf the Bpp
 had intelligence he with all his clergie and people after
 long consultation had among themselves, what course was
 to be taken in that extremity, for eschewing the barbarous
 cruelty of the savage and merciless Infidells, and in the end
 calling to memory the words and monition delivered by St
 Cuthbert to his brethren a little before his departure out of
 this life (who amongst other wholesome counsells and
 godly admonitions then delivered and uttered these or the
 like words, viz. If you my brethren shall be at any time
 hereafter, urged or constrained unto one of the two
 extremities following, I do much rather wish, and choose
 that ye shall take my bones up, and flie from these places,
 and take your place of abode, and stay, wheresoever
 Almighty God shall provide for you, than by any means to
 submit yourselves to the yoke and servitude of wicked
 schismatiq^r, which words he then spake, by the spirit of
 Prophesie foreseeing the perills of the times to come.
 L., C., Dav.]

Roll, And also Buship Eardulfe and abbott Edrede* (56)
 c. 1600. did taise, Carry, & beare awaie ye bodie of Sancte
 Cuthb: frome Holy Eland southward, and fledd vij^o yere
 from towne to towne for ye great psecuc'on & slawghter
 of the panyms & Danes; and mē of ye shire* when they
 sawe that Sancte Cuthb: bodye was gone they leift there
 land^r & there good^r & followed after; & so ye bush: ye

abbott, and the reste, being weirye of travellinge thought to haue stowlne awaye & caried Sancte Cuthb: body into Ireland for his better saifftie, and being vpō ye sea in a shippe, was by myricle mveilous by iij^o waves of water was turned into blode.* The shippe that they weere in, was drevē back by tempest & by ye mightie powre of god (as it should seame) vpō ye shore or land. And also y^e saide shippe that they weere in (by ye grete storme & strong Raging walls of ye sea as is aforesaid) was turned on ye one syde, and ye booke of ye Holie Evangelist^{*} fell out of ye ship into ye bottom of ye sea, the w^{ch} booke being all addorned wth gould & p̄sious stones of ye out syde, & they being all troubled wth great sorrowe for ye losse of ye said booke, one Hunred⁹ being admonished and comaunded by ye visiō of Sancte Cuthb: [appearinge, *interlined*] to seeke ye booke that was loste in ye sea, iij^o myles & more frō ye land, & as they weere admonishede they found ye booke much more bewtifull than it was before* both in l'res & leaves excelling ye vffer bewtie of ye cover, being nothing blemished by ye water, as thoughe it had been towched by soīne heavenly powere. And also by the foresaid visiō of Sancte Cuthb: [being vpon the shore, *interlined*] they sawe a bridle hinging in a tree, & lookyng aboute hym he dyd see a read horse^{*} w^{ch} cuīnyng toward^d him, by gods pvisiō dyd offer him selfe to be brydled, to ease yer travell in cariage of the beare wherein Sancte Cuthbt: bodie laide.

And then they went wth him to crake mynster & Rested there iij^o monthes wth his body and afterward brought him to chester [Cuneagecester (now called Chester in the streat), L., C., Dav.] the yeare of ye incarnac'on ·CCCCCCCC· lxxxiij^o from Sancte Cuthbt^t daie at least ·C·xxvi^o past since Aldun⁹ fledde away wth ye bodie of Sancte Cuthb*: when it had lyne at chester ·C·xiij^o yere for ye great psecuc'on & Robbing & spoiling of ye panemes or Danes, and fled to Rippon wth his body [to lye by the bodye of holy St Wilfride, Cos.], [and w^{thin} iij^o monthes]¹ there warres dyd seas, [& then]² cumyng back againe when all was

¹ "When" erased, and these words *interlined*.

² Over "&" erased.

Roll, in quietnes thinkinge to haue browght hime back to
 c. 1600. chester againe, & cuminge wth hime on ye east syde of
 Durhm^m, to a place called Warde Lawe,^{*} they could no
 further beare him,

[They could not with all their force remove his body
 from thence, which seemed to be fasten'd to the ground.
Dav.]

(57) [for that the Chariott wherein the holy Corps was
 carried miraculously stood unmoveable either by the
 strength of man or beast. L., C.]

the Buship & ye people fasted iij^o daies, and praied to
 god wth great Reuence & devoc^ō to knowe from god what
 they shoulde doe wth him, and Revelac^{on} had they to
 carry him to Dunhome,

[and revelation had they (being revealed to one Eadmer
 a vertuous man) to carry him to Dunholm (which is
 compounded of two Saxon words, Dun signifying an hill,
 and Holm an Island in a river (and there he should receive
 a place of rest) and as they were going, etc. L., C.]
 and as they weare going they had intelligence by a womā
 lacking her kowe* where yt Dunhome was, and streight
 way they brought hime to that place of Dunhome
 myriculouslye in ye yere of our Lord DCCCCXCv· where
 there was nothing but a great Rush of thornes* and other
 thick wood^l growinge, and there for to reaste and Remayne
 for no further they could cary him. And there they
 buylded a litle chappell of wand^l* [and bowes of trees, L.,
 C.] & ther in they him layd or sett vntill such tyme as a
 better kirke was buylded. The Buship came wth ye corse,
 and with all his force dyd worship it, also he fynes ye
 place ther defensable wth thick wood^l & great Rushes as is
 aforesaid, vntill Vthred earle of northumberland caused all
 the Countrye to taike in hand to hewe & cute downe all ye
 woode that there was growing to make yt inhabitable &
 then ye buship beganne to worke, and buylde, & to make
 a mykle kirke of stone, and whels it was in makinge frome
 ye Wandyd kirke or chapell they brought ye body of that

^{*} Warden-law, L.; Wardlaw, *Dav.*; Wardenlawe, C., Hunter's and Sanderson's editions.

holie mā S^{acte} Cuthb't: & translayted him into an other White Kirke so called,* & there his body Remayned iiiij^o yeares, while ye more kyrke* was buylded, then the Buship Aldun⁹ dyd hallowe ye more kyrk or gret kirke so called before ye kallend^t of September, & translated S^{acte} Cuthb: body out of ye white kirke into ye great kyrke as sone as ye great kirke was hollowed (*sic*) to more worship then before. / Also Aldun⁹ dyd ordayne & make ye buship sea to be onely ther in Durh^m contynewally for eu^l. King Oswald & aydane first beganne the bushipes sea in Holy Elandⁱ from ye w^{ch} tyme 'CCCIxj^o to ye cuīmyng^e of Aldun⁹² who ordanyd the bushipes sea of Durham, frō ye tyme that S^{acte} Cuthbt: passed out of this world³ frō thence it was 'CCC·ix^o yeares & then Aldun⁹ depted hence out of this world iij^o yeres after* yt he had founded & stablished ye bushipes sea. The buyldinge & first foundinge of ye abbei church in Durh^m y^t now is was in ye yere of o^o Lord⁴ ·M·xxij^o yeres paste,* by Bushippe Will'm and Prio^r Turgott* wth all ye mounck^t, w^{ch} caused ye old church buylt by Aldun^{9*} to be pulled downe, & buylding it anewe beginn^g at ye first floore. Thei weare ye first yt laid ye first foundac'on of ye (58) stones in ye ground woorke where ye grete abbey church is nowe founded [and builded, L., C.] Bushippe Will'm caused to make all ye great kirke & caused ye mounck^t dalie for to woorke at it out of service tyme. The buship ordeyned before ye people por Turgot to be Asdeacon [Archdeacon, Cos., H. 44, L., C., and edd.] before he dyed, & also his vicar generall. And ye foresaid buship Wyll'm did place ye mounck^t of Jarrowe & Wermouthe being of S^t Benedict^t order in ye Rowmes of ye Cannons for ther evill & nawghtie livinge. And when ye abbey church was buylded & finished* then was he taikē vp out of thother church called ye White church,* & translaited & browght into ye said Abbey church, being inshryned aboue ye ground of iij^o yerd^t highte in a most Sumptuous & goodlie shrine aboue ye high alter called ye fereture.* And ye booke of ye holie Evangelist w^{ch} was lost in ye sea* as is aforesaide,

¹ A.D. 635.² A.D. 995.³ A.D. 687.⁴ A.D. 1093.

Roll, was p̄served & keapt in ye said monasticall or abbey church
 c. 1600. of Durh^m where ye bodie of holie S^t Cuthb: doth lie as a
 place most worthie of so p̄srous a booke browghte to light
 againe thorowgh his Revelac'on.*

(XXXIII. THE CLOISTERS. SAINT CUTHBERT'S TOMB).

And there was maide a faire tounbe of stone* in ye cloyster garth, a yerde hight frō ye ground where yt holie mā was first browght to & laide, [when he was translated owte of the White Church to be laide in ye Abbey Churche, H. 45] & a faire great broad playne throwghe stone layd aboue ye said tounbe. Then afterward was there a goodlie & verie large & greate thicke Imadge of stone, beinge ye picture of yt holie mā S'ctē Cuthb: verie fynely and curiouslie pictured & wrowghte in ye saide stone wth paintinge & giltinge m̄veilous bewtifull & excellent to beholde in forme & fashiō as he was accustomed to saie masse wth his myter on his head & his croisier staff in his hand. And ye said picture was caried & laid aboue ye said tounbe of stone : yt was rered vp of either syde & at both end^f aboue ye said stone wurke verie close wth wood stanchels yt a mā coulde not haue gotten in his hand betwixt one stanchell & another, but haue looked in & sene ye picture of yt holie mā S^t Cuth: lyinge therein, and coued ou^d aboue all verie fynely & closlie wth lead like vnto a litle chappell or church w^{ch} did stande contynewallie vnto ye suppressiō of ye house, as a memorie and speciall monum^t* of ye first cuīnyngē of that holie mā S^t Cuth: being onely maid (59) & placed y^{er} to yt end, w^{ch} did stand in ye cloister garth ou^d against ye ploure dour where thorowgh ye mounckes was caried to be buried w^{ch} is nowe maid a Regist^r house,* and also it did cōtyngue to ye suppressiō of ye house as is aforesaid & after vnto ye tyme of Deane Horne & thē he caused ye said monum^t to be pulled down & converted ye lead^f & all to his owne use. & ye said Image of St. Cuth: was sett on ye one syde against ye cloister wall ou^d annenst ye pler dor as yeⁱ go thorowgh into ye Senturie Garth: & after when Whittinghā came to be deane he caused ye saide Image to be defaced &

broken all in peaces, to thintent that there should be no memory nor token of that holie mā Sancte Cuthbert w^{ch} was sent & browght thether by ye powre & will of almighty god w^{ch} was ye occasiō of ye buylding of the sayde monasticall Church and House where they haue all there living^t and comodities to lyve on at this daie.

Roll,
c. 1600.

[Although he was sent by mervile from god & by whose MS. H. 45.
meanes ther was soe great revenues geiven to ye Church. c. 1655.
And now all wholy taken away & ye Church and all therto ready to come downe. And in ye first yeare of King Edw: ye 6th ther was certaine commrs* apoynted to deface all Popishe ornamts in pishe churches whose names were Docto^r Harvy and Docto^r Whitby* who did deface a goodly & rich Shrine in St Nicholas church called Corpus Christi Shrine* w^{ch} Docto^r Horne* did treade and breake in peices wth his feet wth many other ornament^t. H. 45.]

(XXXIV. THE CLOISTERS.¹)

[The 13th day of the Kalends of Aprill 684, [687, note by MS. Cos.,
*Dr. Hunter**] St Cuthb. ended this life and was buried c. 1620.
in St. Peters church in the holy Island, where he B^{PP} 3
yeares) in a graue of stone that was made on purpose for
him to bee buryed in. And 11 yeares after hee was taken
out of the ground the 13th of the Kalends of Aprill in the
same Calends that hee dyed, and his bodye was found safe
& uncorrupt and lyinge like one asleepe, with all his
masse cloathes safe and fresh as they were at the first
when they were put on him, at which time they enshrined
him in a feretor a little aboue the pauement of the church
where hee lay a long space. And after(60)ward Eardulphus
B^{PP} and Abbot Eadred about the yeare 890 did carrie away
his bodye from holy Island southward, and fled with it 7
yeares from towne to towne, because of the great perse-
cutions and slaughters w^{ch} were made by the painims and
the Danes. And the men of that Iland when they sawe
that the body of theirre holy Saint was gone, they left

¹ The two preceding Chapters or Sections as they stand in the MS. Cosin afford so many important additions and various readings that they are here subjoined at length. They are almost the same in H. 44 and in the editions. But MSS. L. and C., on the whole, correspond with the Roll.

MS. Cos., theire land, and goods, and followed after him, and the
c. 1620. BPP and the Abbott and the rest beinge wearyed with
their dangerous trauells, thought to haue stollen away and
to haue carryed the body of theire holy St along with them
into Ireland hopinge there to bee safe and quiet, and
beinge uppon the sea in a shipp 3 waues miraculously
were turned into bloud and the shipp was driuen back by
tempest unto the shore againe and by the boysterous
windes and ragine waues it was turned on the one side,
and the booke of the holy Euangelists (curiously written
and adorned with gold and pretious stones on the couer)
did fall out of the shipp into the bottome of the sea, w^{ch}
disaster did sore perplex and afflict them, but St Cuthbert
beinge loath to see his honourers so sore troubled and so
full of sorrow, did appeare in a uision unto one Hundredus
and coīmanded him that they should seeke diligently for
the booke upon the coastes there aboutes, where they
found it 3 miles from the sea shore Cast (as it seemed) by
the force of some wawe and carried thither by the uiolence
of some happye gale of winde or by some diuine power for
the comfort and confirmation of these faintinge monkes in
theire religious wors^p of Saint Cuthb: w^{ch} holy booke was
far more beautifull and glorious to looke upon both
within and without then it was before, beinge nothinge
blemished with the salt water, but polished rather by some
heauenly hand, w^{ch} did not a little increase theire ioy, but
beinge wearyed with the seekinge of that booke, and with
bearinge about St Cuthberts bodey (see againe the com-
passion of theire saint) hee presented to their eyes a bridle
hanginge upp in a tree, and a redd horse runninge towards
them, w^{ch} did offer himselfe to bee bridled and to ease
theire paines in caryinge of the chest wherin St Cuthberts
body was laid, uppon w^{ch} horse they caryed him to Crake
minster, and rested them 4 moneths, and from thence
brought him to Chester Anno Do: 887: [833, *in marg. by*
Hunter] where they remained 113 yeares duringe the rest
of the time of the Danes warrs, in the end wheroft Aldwinus
then BPP fledd with St Cuthberts body to Rippon to lye by
the bodey of holy St Wilfride, but 4 moneths after theire
ariuinge at Rippon, the Danes warrs did cease, and then

intend(61)inge to bringe him backe againe to Chester, and MS. Cos.,
 c. 1620.
 cominge with him on the east side of Durhā to a place
 called Ward-lawe they could not with all their force remoue
 his bodye from thence w^{ch} seemed to bee fastened to the
 ground, which strange and unexpected accident wrought
 great admiration in the harts of the B^{pp}s monkes and theire
 associates, and erg,¹ they fasted and prayed three dayes
 with greate reuerence and deuotion, desiringe to know by
 reuelation, what they should doe with the holie bodye of
 Saint Cuthb: w^{ch} thinge was granted unto them, and therin
 they were directed to carrie him to Dunholmne, but
 beinge distressed because they were ignorant where
 Dunholme was (see theire good fortune) as they were
 goinge a woman that lacked hir Cowe did call aloude to
 hir companion to know if shee did not see hir, who
 answered with a loud uoyce that hir Cowe was in Dun-
 holme (a happye and heauenly Eccho to the distressed
 monkes, who by that meanes had intelligence that they
 were at the end of theire iourney) where they should finde
 a restinge place for the body of theire honoured saint, and
 therupon wth great ioy, and gladnesse brought his body
 to Dunholme, Anno Domini 999 [*Hunter in marg.* 995],
 w^{ch} was inculta tellus a barbarus and rude place reple-
 nished with nothinge but thornes and thick woods saue
 only in the midst where the Church now standeth which
 was plaine and co^mmodious for such a purpose, where they
 first builded a little Church of wands and branches wherin
 they did lay his body (and thence the church was after-
 wards called bough church*) till they did build a more
 sumptuous church, wherin they might inshrine him,
 which they assayed to doe with all theire power, Vthred
 Earle of northumberland aidinge them, and causinge all
 the cuntry* to cutt downe the wood and thorne bushes w^{ch}
 did molest them, and so made all the place where the citye
 now standes habitable and fitt to erect buildinges on,
 which gaue great encouragement to Alwinus the B^{pp} to
 hasten the finishinge of his church, w^{ch} accordingly did,
 and then did translate St Cuthberts body from the wanded

¹ So in MS., for *ergo*.

MS. Cos., [or bowg,¹ *interlined*] church, to the white Chapell (for so it was called) which hee had newly built, w^{ch} was a part* of the great church, w^{ch} was not yett finished where it lay 4 yeaeres, but after the great church was finished and consecrated uppon the 20th of september hee translated his bodye out of the white Chappell into the great Church which hee made a Cathedrall erectinge his B^{pp}s sea at Duresme (where it still remaineth) about 377 [*Hunter in marg.* 361] yeaeres after it was first founded in the holy Iland by S^t Aidaine, and saint Oswald w^{ch} was (62) Anno Dom: 635; and 333 [*Hunter in marg.* 309] yeaeres after the death of S^t Cuthb: w^{ch} was Anno Dom: 684: [*read* 687] w^{ch} s^d Aldwinus B^{pp} dyed 3 [*read* 23]² yeaeres after hee had founded his B^{pp}s sea in Duresme, and finished his Cathedrall church in the yeare 1020. w^{ch} church was famous with the succession of six B^{pp}s in it. But Williā Carlipho beinge not well content with the smalnesse and homelinesse of that buildinge did pull it all downe 76 yeaeres after Aldwinus had finished it: and in stead thereof did erect the magnificent and famous buildinge which is now to bee seene, Malcolme kinge of Scotts, Turgott then prior of the church, and himselfe lyinge the first 3 stones in the new foundation upon the 30 day of July (as some say) or upon the 11 of August (as others affirme) Anno Domi: 1093; [For which famous work,* *Anthony Beak* (one of his Successors) with a great sum of Money got him to be Canoniz'd, *Dav.*] and caused the monkes to labour in that holy worke all the daye longe excepting onely meale times and times of prayer, [king Malcolme being the chief benefactour in the building thereof, L., C., *Dav.*] and appointed Turgott then prior to bee his Archdeacon, and Vicar generall within his diocesse, and goinge to Rome two yeaeres before his death hee obtained license of pope Gregory the 7th to remoue the monkes w^{ch} were at Wermouth and at Jarrow, w^{ch} were of the order of S^t Benett to his church at Durhā, where hee placed them in the roomes of the Cannons, w^{ch} hee expelled for theire lewd and lazy liues, but hee did not liue to see his church

¹ Reading doubtful; H. 44 and editions have "bough."

² See note on page 67.

finished for he dyed A. D: 1095 two yeaeres after hee had MS. Cos.,
laid the foundation, And Ranulph Flamberd his successor
fauouringe and with all his might furtheringe so good a
worke did in the 29 yeaeres that he was BPP build the s^d
church from the foundatiō allmost to the coueringe, but it
was not fully finished till the time that Nicholaus Farnam
was BPP and Thomas Melscome¹ was prior, which two
good men did arch it ouer* A^o 1242 and lye buried both
under one stone* in the chapter house but longe before the
church was finished, the body of S^t Cuthb: was translated
againe, out of y^e cloyster garth where Williā Carlipho BPP
had made him a verye sumptuous tombe to lye in when he
remoued him out of the old church w^{ch} Aldwinus built for
him, w^{ch} was then taken downe that this faire church now
extant might bee erected in the same place where that old
church was, In w^{ch} new church was bulidled a faire and
sumptuous shrine, about 3 yards from the ground on the
back side of the great Altar w^{ch} was in the east end of the
quire, where his body was solemnly placed in an iron chest*
(63) within the s^d Shrine, where it lay quietly without
molestation till the suppression of the church (as is aboue
related) and the booke of the 4 Euangelists w^{ch} fell into the
sea, and was so miraculously brought to land, and found
againe was laid on the great Altar as a fitt monument
to preserue the memory of so great a S^t. And at the
west end of the church Hugo Pudsey BPP of Durhā and
Earle of Northumberland [King Stephen's nephew, * *Dav.*] did build a uery faire chappell which hee dedicated to
the uirgin mary, [and was called the *Galilee*, or our
Lady's Chappel, but now simply called the *Consistory*, *
Dav.] and there in a siluer Caskett gilt with gold hee
laid the bones of uenerable Bede, and erected a costly
and magnificent shrine ouer it (as aboue is declared).*
[He also Founded the Priory of *Finkley*,* in honour of
S^t *Gordrick* the Hermite. He Founded also the Hospitall
of *Allerton*,* and the famous Sherburne-Hospital,* near
Durham. He built also *Elvet-bridge* over the *Weer*,
with two Chappells* upon it. He also built both a Mannor,

¹ Should be "Melsonby." "Melscomb," H. 44; "Melscome," *Dav.*; "Melsonby," H. editions and Sanderson.

MS. Cos., and Church at *Darlington**; and he bought of King c. 1620. *Richard* the First the Earldome of *Sadberge** for his Successors. *Dav.*] And because those holy Bishops and Monkes woold not bee vnmindfull of the least fauour which was done for them, and for the honour of theire holy St^t Aldwinus on the out side of his Church,* and Ranulph Flambard, accordeinge to the intention of Williā Calipho the founder) did erect a monument [made the Pourtraiiture, *Dav.*] of a milke maide milkinge hir kowe,* on the outside of the north-west turrett of the nine altars, at the buildinge of the new church, in a thankfull remembrance of that maide which so fortunately in theire great perplexitye directed¹ them to Dunholme where the body of theire great saint was to rest untill the resurrection, which monument though defaced by the weather) to this day is there to bee seene. *MS. Cosin.*]

[XXXV.] [The discription of the tombe w^{ch} William Calipho erected for St Cuthbert in the Cloyster garth till a faire shrine might bee made in his new church wherin hee might be inclosed.

Williā Carlipho B^{pp} of Durham before hee tooke downe the old church builded by B^p Aldwinus did prepare a faire and beautifull tombe of stone in the cloyster garth a yeard high from the ground, where St Cuthb: was laid untill his shrine was prepared for him in the new church that now is, ouer which tombe was layd a faire and comely marble, but when his body was translated to the feriture wher it was (64) inshrinéd in honour of him, they made a goodly large and curious Image of marble representinge St Cuthbert, in that forme in w^{ch} he was wont to say masse, with his miter on his head and his Crosier staffe in his hand, and his other uestments uery curiously engrauen on the s^d marble w^{ch} after his body was inshrinéd in the new church) was placed² aboue the s^d tombstone, and round about the s^d tombstone both at the sides and at either end was sett upp neate stanchells

¹ MS. has "perplexitye," and seems to have "directem."

² "Was placed" is repeated in the MS.

of wood, ioyned so close that one could not put in his hand betwixt one and other but might onely looke in and see that exquisite picture w^{ch} laid within them, and was couered aboue with lead like unto a chappell, w^{ch} comely monument did stand in the Cloyster garth (till the suppression of the Abbey) ouer against the parlour dore through w^{ch} the monkes were caryed into the Centrye garth to bee buried w^{ch} Parlour is now turned into a storehouse and a roome made aboue it for the registers office, But shortly after the Abby was supprest, deane Horne tooke downe that faire and ancient monument, and conuerted the leads and wood and stone thereof to his owne use yet left the Image of St Cuthbert perfect and sett it on the side of the cloyster wall against the said parlour dore through which the monks went into the centrye garth, But when deane Whittinghā did beare authoritie in this church, hee caused that Image, as hee did many other ancient monuments) to bee taken downe and broken in peices beinge religiouly loath (as it should seeme) that any monument of St Cuthbert, or of any man (who formerly had beene famous in this church and great benefactors thereunto, as the priors his predecessors were) should bee left whole and undefaced, in memorye or token of that holy man St Cuthbert, w^{ch} was sent and brought thither by the power and will of allmighty god, which was the occasion of the buildinge of the sd monasticall church and house where they haue all theire liinges and comodities to liue on at this day.
MS. Cosin.]

(XXXVI. THE CLOISTER.) The east Alley.

And also yt was long & many yeres after or [euer, *Cos.*] Roll, the cloyster was buylded vnto y^e tyme of Buship Skirley *c. 1600.* (65) [Skirlaw, *Cos.*] and Bushop Langley,* who were y^e first founders

[And also it was long and many yeares after on (*sic*) MS. L., the Cloyster unto the time of Bpp. Walter Skirlam (*sic*) *1656.* who was first consecrated Bpp. of Litchfield, he satt there one year and was translated to Wells, there two yeares,

MS. L., and in September 1388 removed to Durham, he gave
 1656. towards the building the Cloyster two hundred pound in
 his life time, and four hundred pound in his will (he
 bestowed also two hundred and twenty pound in building
 the Dirivatory*) he satt Bpp. of Durham 18 yeares, and
 died in the beginning of the year 1406, and after him
 Thomas Langly Bpp. gave to the building of the said
 Cloisters 838*li.* 17*s. ob.* so that these two Bishopps were
 the first founders L., C., Harl., Dav.]

Roll, & buylders of ye said Cloyster and dyd bear all ye
 c. 1600. charges of the buylding and workmanship of ye said
 worke and was the first that dyd cause from ye cloister
 dour to ye church dour to be sett in glasse in ye wyndowes
 ye hole storie & myracles* of that holie mā Sacte Cuthb:
 from ye daie of his Nativitie & birth vnto his dyinge daie,
 and ther yow should haue sene and behoden his mother
 lying in her child bedd [and how that, Dav.] after she
 was deluyed, the brighte beames* dyd shyne frō heavē
 vpō her & vpō ye child where he did lye in ye Cradle,
 that to euy mans thinking ye Holie ghoste had over
 shadowed him: for euy one that did se yt [sitt, Cos.]
 dyd thinke that ye house had bene [set, Cos.] all on fyre,
 ye beames dyd shine so bright ou all ye house both wthin
 & wthout: and also ye Bushop baptizēd ye childe & did
 call him Mullocke [hullocke or Yullocke ?, Cos. ; Yullock,
 Dav.] in the Irishe toungue ; the wch is in Inglishe asmuch
 as to saie Cuthbert,* the foresaid Bushops name who
 baptizēd and [who, etc., *interlined over that, erased*] had
 ye keapinge of ye vertuouse and godly childe is called
 Vgeni⁹, ye name of the Citie that ye childe Sacte
 Cuthbert was baptizēd in is called Hardbrecins* [hard
 brecumb, Cos.], for he was blessed of god evin frō his
 mothers wombe so¹ that euy myracle that he did after
 frome his Infancye was sett there by it selfe, & in vnder
 euy myracle there was Sertain verses* sett furthe in latten
 that dyd declare the content⁹ and meaning of euy myracle
 and storie by yt selfe in most excellent coulered glasse,
 most artificiellie sett furth and curioslie [marueilouslye,

¹ "blessed" — "wombe so" repeated on joining of paper.

Cos.] wrought being lyvelie to all y^e beholders thereof, *Roll,* c. 1600.
 and the storie w^{ch} was in the wyndowes there, was onely
 sett vp in y^t place by y^e charges of thes two godly and well
 dispossed Bushopp^t to be annexed and adioyned wth the
 said toumbe* in y^e cloister garthe [in, etc., *interlined*], & his
 picture thervpō most lyvely to beholde to be a memoriall
 of y^e said holie man S^acte Cuthb: that eūy one that came
 thorowghe the Cloyster mighthe se all his liffe and myracles
 from his birth & Infancy vnto his dying day, and he was
 Coīned of a pncelie Raice*, ffor his father was prynce &
 his mother a princes dowghter, as may a peare by y^e
 history at large. And after in kyng Edward tyme
 [vj^o, *interlined*] this story was pulled downe by Deane
 Horne & broken all to peces, for he might neū abyde any
 auncient monum^tf, actes, or deades, that gave any light
 of godly Religion.

Also ther is in y^e said Cloist^r aboue hed, (in sellering in
 Wainscot,¹) certaine Bushop^t armes* and noble mēs armes,
 (66) both kniȝt^t and mē of wourship who had bestowed
 any thing of y^t church.

(XXXVII. THE CLOISTER. MAUNDY THURSDAY.)

There was a goodlie [goodly, L.; godly, *Cos.*, H. 44 ;
 certaine, C. ; a ceremony, H. 45] ceremonye w^{ch} y^e
 þor and the Mounkes dyd vse eūy Thursdaie before east^r
 called maundy thursdaie,* the custoume was this, ther
 were xiij^o [xvij, *Cos.* and *Dav.*] poore aged mē* appoynted
 to come to y^e cloyster as that daie, havinge there feete
 clene washed there to remayne till such tyme as y^e þor &
 the whole covent dyd come thether at ix a clock,* or ther
 about^t, y^e aged mē sytting betwixt y^e pler dour & y^e
 Church dour, vpon a fair longe broad thicke fourme,* w^{ch}
 fourme laie on iij^o peces of wood, eūy pece pictured like
 unto a mā antick worke verie fynely wrought, being
 placed for y^e feite of y^e fourme, in vnder either end one,
 & one in y^e mydd^t, w^{ch} forme dyd stand alwaies in y^e
 church beyond y^e Revester dour betwixt two pillers ou^t
 & against y^e quere doure on y^e southsyd of y^e quere, w^{ch}

¹ Interlined in blacker ink, by a different but coæval hand ; also in L., C.

Roll, fourme was taiken & caried euy maundie thursdaie before
 c. 1600. easter to ye cloister, where ye por after certaine praiers
 said, one of his svant^p did bring a fair baison, wth clene
 water, & ye por dyd washe* ye poore mens fete, all of
 theme, one after an other wth his owne hand^t, & dried
 them wth a towell, and kissed ther feite hime selfe, w^{ch}
 being done, he did verie liberally bestowe xxxd in money* of
 euy one of theme, wth vijo reade herring^t a pece, and did
 s^ve them him selfe, wth drinke & iij^o loves of bread, wth
 certaine wafers*, and when all was done ye forme w^{ch} was
 ordayned onely for that purpose, was caried againe into ye
 church, & sett in ye same place where yt was taken fro
 that mē might also sit on yt ther, when they came to here
 devine s^vice [w^{ch} fourme is yet remaynyng vnder ye te
 deum wyndowe & the clock.¹]

MS. L., [Also when one goeth forth of the Cloyster, through an
 1656. Entry into the Deans Lodgin at the head of the staires
 behind the door called the Usher door,* and on the right
 hand behind ye s^d door there is another door that goeth
 into the Register, wherein certain old written bookees of
 records of Evidence of the Monasticall house of Durham
 did lie, and also there did lie, a Copie of the foundation of
 the hospitall of Greatham,* which was also registred in the
 said old written (67) bookees of records, and there to be found
 if anything should chance by misfortune of fire or other-
 wise unto the foundation of the said hospitall of Greatham,
 which Register house was a long time without memory
 both before and after the suppression of the house, a
 Register, and the keeper of the said Register was called
 George Baites and he was also the Clerke of the Feretorie
 at that time, and it was near the Register house untill of
 late that Mr Tobias Matthew* Dean of Durham altered the
 state of it unto another place called the Parlour as is
 aforesaid. L., C., Dav.]

(XXXVIII. THE CLOISTER.) The South Alley.

Roll, There was on ye south syde of ye cloister adioyni'ge to ye
 c. 1600. side of ye cloister dour a stoole or seat* wth iiij^o feete & a

¹ Added in a coæval hand ; also in L., C., and H. 44.

back of wood ioyned to ye said stoole w^{ch} was maid fast in ^{Roll,}
 ye wall for ye porter to sytt on w^{ch} did keape ye cloister ^{c. 1600.}
 doure. And before the said stoole it was boured in vnder
 foote for warmenesse: and he that was ye last porter ther
 was called Edward Pattinson; And frō ye said stoole
 westward on ye south syde there was a faire longe bench
 of Stone* almost to ye frater hous dour, where on dyd syt
 certen Childrin a Row* from ye one end to ye other, vpō
 Maundy thursdaie before easter, being maide for that
 purpose: Where all ye whole covent of Mounck^t at that
 same present tyme had eūy one of them a boy appointed
 them sytting vpō ye saide bench, wher ye said monk^t dyd
 wash ye said childryns feete, & dried them wth a towell w^{ch}
 being done they dyd kisse ye said childrins fete eūy one of
 those he washed, giving to eūy childe xxx^d in mony and
 vij^o redde hering^t & iij^o loves of bread, and eūy one certaine
 wafercakes, [a wafer Cake, H. 44] the monck^t svinge eūy
 childe wth drinke them selues, ye godly ceremony thus
 endyd after certaine paers* said, by ye þor & ye whole
 covent they dyd all dept in great holynesse./

And at ye end of ye said bench betwixt it & ye frater
 house dour, ther was a fair almerie Joyned in ye wall* & an
 other of ye other syd of ye said dour, & all ye forept of the
 almeries was thorowgh carved worke [for to geve ayre to
 the towels¹], & iij^o dors in ye for pt of either almerie, & a
 locke on eūy doure and eūy mounke had a key for ye said
 almeryes wher in did hinge in eūy almerie cleane towels
 for ye mounck^t to drie there hand^t on when they washed &
 went to dyn^t. And the stoole & bench* Tobie (68) Mathewe
 dean of Durham caused to be taiken downe and maid as
 playne as is ye rest of ye floore of the Cloyster./

(XXXIX.) The frater house.

In ye said south allie of ye cloysters is a faire larg
 hall* called ye frater house* wherein ye greate feaste of
 S^acte Cuthb: daię in lent was holden,

¹ Interlined in a contemporary hand, but in different ink. In L., C., but not in Cos.

MS. L., [In the South Alley of the Cloysters is a fair large Hall
1656. called the Fraterhouse which is finely wainscotted* both on
the North and Southside thereof, and in the West and neither
[nether, C.] part* of the Fraterhouse there is a fair long bench
of hewen stone, Mason work to sitt on which is from the
Seller door to the Pantry or Covey door* and above the
Bench is wainscotted work two yards and an half of height,
which is finely carved and sett with Imbroidered work* of
wainscott and guilted under the carved work, and above the
Wainscott, there was a goodly fair great picture of our
Saviour Christ and the blessed Virgin Mary and St John
in fine guilting work, and most excellent coloures, which
pictures have been washed over wth Lime, and yet do
appear* through the Lime, this Wainscott work hath
engraven* in the top of it Thomas Castell Prior Anno Dni
1518 Mensis Julii, so it is manifest that Prior Castell did
wainscot the Fraterhouse round about, and within the said
Fraterhouse door on the left hand as one goeth in, there is
a very strong Ambry* in the stone wall where a great
Mazer* called the grace cup* did stand in, which did serve
the monkes every day after grace was said to drink in
throughout the table, which cup was largely and finely
edged about with silver and double guilt with gold and
many more large and great Mazers after the same sort,
amongst whom was a goodly great Mazer called Iudas
Cupp,* which was also edged largely and finely about with
silver and double guilt with gold with a foot underneath it
to stand on of silver and double guilt with gold which was
never occupied but on Maunday Thursday at night in the
Fraterhouse, where the Prior and all the whole Covent did
meet and kept their Maundy as that day at night
evermore, and also there did lie in that same Ambry
the goodly Cup called St Beedes Bowl, the outside whereof
was of black Mazer,* and all the Bowl within the Mazer
was all of silver, and d. ^{ie} guilt with gold, and
in the midst of it, was the picture* of that holy man S.
Beede, sitting as if he had been writing at the foot
of the said bowle, was all of silver and double guilt with
gold, with four joynts of silver* coming down, on every
side one (double guilt with gold) from the edge to the

foot to be taken a sunder, and (69) all the cheif plate did MS. L.,
lie onely in that Ambry, that served the whole Covent in
the said Frater house on the festival dayes, and a fine
work of carved wainscott before it, which had a fine strong
lock on the said Ambry, that none could percieve that
there was any Ambry at all, for the hole of the lock where
the key went in, was under the carved work of wainscott,
also there is another fair large Ambry* within the said
Frater house door, on the right hand as you go to the
Cellar adjoyning to the door, a goodly fair large Ambry
of wainscott having diverse Ambry's within it, finely
wrought and varnished all over with red varnish, wherein
did lie all the Table clothes, and also the Salts and
Mazers, a bason and Ewer of Latten wth other things
did stand within the said Ambry pertaining to the Frater
house and to the Loft where all the Monkes did dine
& sup in, and every Monke had his Mazer* severally
by himself that he did drink in, and had all other things
that served for the whole Covent, and the Fraterhouse
in their dayly service at their dyett, and at their table,
and all the said Mazers were all largely and finely
edged about with silver, and double guilt with gold,
and also a very fair bason and Ewer of Latten, the Ewer
purtrayed like unto a horse and a man sitting on his
back as if he had been riding a hunting which served
the Sub Prior to wash at the aforesaid table, where he
did sitt as chief,* the bason and Ewer were a very fine
piece of work.

And within the aforesaid Fraterhouse the Prior and
the whole Covent of the Monkes held their great feast
of S^t Cuthberts day in Lent,* having their meals served
out of the Dresser Window of the great Kitchin* into
the Fraterhouse, and their drink out of the great Cellar.
L., C., Dav.]

& in ye est end being ye niest pte of ye fraterhouse, & Roll,
adioyn'ge to ye deanes house was taiken downe by deane
Whittingham ye hie roufe of lead, & enclosed it to his
house & vse, and maid it a flatt roufe of lead, whereby
ye said deane Whittingham gayned at ye leaste xxli by
6

c. 1600.

Roll, takieng downe ye said hie roufe of leade, also in ye said
 c. 1600. east end of ye fraterhouse stoode a fair table wth a decent
 skrene of wainscott ou^d it, being keapt all ye rest of ye
 yere for the m^r of the novicies,* & ye novicies to dyn
 & sup in [having their meat served in to them in at a
 dresser window from the great kitchin into the Frater
 house and their drink out of the great Cellar.* L., C.] at
 w^{ch} tyme ye m^r observed thes holsome and godlie orders
 for ye Contynewallie instructing of ther youth in vertew
 & lerning: that is one of ye novicies, at ye electiō &
 appoynptment of ye m^r, dyd reade suīne pte* of ye old
 & new test'ment, in latten in dyn tyme, having a
 convenient place* at the southe end of ye hie table
 wth in a faire glasse wyndowe invyroned wth Iron, and
 certaine steppes of stone, wth Iron rayles of thone syde
 to goe vp to it, and to support an Iron deske there
 placed, vpō w^{ch} laie ye holie bible. Where one of ye
 novicies elected by ye m^r was (70) appointed to read a chapter
 of ye old or newe testem^t in latten as aforesaid in tyme
 of dyn: w^{ch} being ended, the m^r dyd toule a gilden
 Bell* hanging ou^d his hed therby givinge warnyng to
 one of ye Novicies to cuīne to ye hie table & saie grace
 and so after grace said, they depted to ther booke.* /

(XL. THE LAVER OR CONDUIT.)

Within ye cloyster garth ou^d against ye fraterhouse
 dour, was a fair laver or counditt* for ye mounck^l to
 washe ther hand^l & faces at, being maid in forme
 Round* couled wth lead and all of mble saving ye [verie]
 vttermost walls. Wthin ye w^{ch} walls yow may walke rownd
 about ye laver of mble having many little Cunditt^l or
 spout^l of brasse* wth xxiiij^o Cockes of brasse Rownd about
 yt, havinge in yt vijo faire wyndowes* of stone woorke,
 and in the Top of it a faire doveckette, couled fynly
 ou^d aboue wth lead, the workmanship both fyne & costly
 as is appar'nt till this daie.* And adioyninge to ye est
 syde of the counditt dour, ther did hing a bell* to geue
 warning, at a leavē of ye clock, for ye mounck^l to cuīne
 wash and dyne, having ther closett^l or almeries* on either

¹ This word interlined in a hand of the same date, but in different ink,

syde of ye frater house dour keapt alwaies wth swete and Roll,
clene towels as is aforesaid to drie ther handf.* / c. 1600.

(XLI. THE CLOISTER.) The Northe Alley.

In the north syde of ye cloister from ye Corn^{ij} ou^t against ye Church Dour to ye corner ou^t againste the Dorter dour was all fynely glased* from ye hight to ye sole wthin a litle of ye grownd into ye cloyster garth, & in euy wyndowe iij^o pewes or carrells* where euy one of the old monk^f had his Carrell se^tall by him selfe, that when they had dyned they dyd resorte to that place of cloister, and there studyed vpō there book^f, euy one in his carrell all ye after noⁿe vnto evensong tyme, this was there exercise euy daie : all there pewes or Carrells was all fynely wainscotted, and verie close all but ye forept w^{ch} had carved wurke yt gave light in at yer carrell doures of wainscott : and in euy Carrell was a deske to lye there booke^s on ; and ye (71) carrells was no greater then from one stanchell of the wyndowe to another. And over against the carrells against the church wall did stande staine great almeries* [or Cupbord^f, H. 45] of waynscott all full of booke^s [wth great store of antient Manuscript^f to help them in ther studdy, H. 45], wherein dyd lye as well the old auncyent written Docters* of the Church as other pphane authors,* wth dyuse other holie mens wurkf, so that euy one dyd studye what Docter pleased them best, havinge the librarie at all tymes to goe studie in besydes there Carrellf.

(XLII. THE CLOISTER.) The Weaste Alley.

In ye weast alley of ye cloysters toward^f ye northe ende, vndernethe ye Dorter and adioyning vnto ye staires that goe vp to ye Dorter is ye Threserhouse* (where there besst evide^{nc}f & ye chapter seale* ar keapt) of verie strong and perfect workmanshippe belonginge to ye por and Covent.

The West Angle.

In yt Angle on ye south side of ye Dormiter doore ther is MS. H. 45, a stronge howse called ye treasure howse where all ther c. 1655. treasure was kept. And in ye Midst of itt was a great of

MS. H. 45. Iron from ye ground to ye Roofe of ye howse wth a doore of
 c. 1655. Iron into itt and a faire table wth a green cloth wher also
 was kept ye Evidenc^l & many gentl sent ther evidence to
 be kept ther for safety as also ye Chapter seale, And over
 ag^t the tresure howse doore was a place where ye Novices
 did learne. And ther was neyther stranger nor any other
 suffered to molest them in ther studdy for ther was a
 Porter appointed for y^t purpose.

The West Alley of ye Cloysters.

MS. L., In the west side of the Cloyster, on the south side of the
 1656. Dorter door, a little distant from the said door, there is a
 strong house called the treasure house, where all the
 treasure of the house, when it was a religious house did lie,
 it hath a very strong door, with two strong lockes upon it,
 and within the said treasure house, in the midst of it, a very
 fair strong grate of Iron sett fast in the ground work, and
 in the roof of the house also, and likewise fast in either
 wall the breadth of the house, (being very strong and not
 for any to break it) and in the midst of the grate a door of
 Iron according to the workmanship of the grate, with a
 strong lock on it, and two great slotts of Iron for the said
 door, and within the said grate, a fair Ivory squared table*
 covered with a green cloth, for the drawing and telling of
 their money, which Treasure house is yet to be seen, and
 the Evidences of the house and the Chapter Seal with the
 evidences of certain gentlemens land in the country, there
 lying for safeguard of them, thinking they were more sure
 there than they were in their ow custody, being in great
 chests, lockt within the said Treasure house, untill now of
 late time it is altered and changed, and their treasure and
 money kept in a fair strong house over the East gates of
 the Abbey in the south Bailey, now called the Exchequer
 and in the said old treasury is kept the common Chapter
 Seal.

Over against the said Treasure house door, there was a
 fair great stall* of wainscott where the Novices did sitt and
 learn, and also the master of the Novices had a pretty stall
 or seat of wainscott adjoyning on the south side of the

Treasure house door over against the stall where the MS. L.,
 Novices did sitt and look on their booke,^{*} and there did
 sitt and teach the said Novices both forenoon (72) and after-
 noon, and also there were no strangers nor other persons
 suffered to molest or trouble any of the said Novices or
 Monkes in their Carrells, they being studying on their
 booke within the Cloyster, for there was a Porter appointed
 to keep the Cloyster door for the same use and purpose.*
 L., C., *Dav.*]

(XLIII.) The Dorter.

Vpon the West syde of the Cloyster there was a faire Roll,
 large house called ye Dorter* where all ye Mounk^f & ye
 Novices did lye, euy Mouncke having a litle chamber of
 wainscott* verie close seull by them selves & ther wyn-
 dowes towardes ye cloyster, euy wyndowe servinge for one
 Chambre by reasoune ye pticiō betwixt euy chamber was
 close wainscotted one from an other, and in euy of there
 wyndowes a deske to supporte there booke for there
 studdie; In ye weste syde of ye said dorter was ye like
 chambers & in like sort placed wth there wyndowes, and
 desk^f towardes ye ferny & ye water, the chambers beinge
 all well bourded vnder foute.

[Also the nouices had theire chambers seuerall by MS. Cos.,
 himselfe not so close, nor so adioyninge [in the South-end
 of the said *Dorter*, *Dav.*] to the fores^d chambers hauinge
 eight chambers on either side, euery nouice his chamber
 seuerall by him selfe, not so close nor so warme as the other
 chambers was there was no windowes* to giue light but as
 it came in at the foreside of the s^d chambers, of the s^d
 nouices beinge all close els both aboue and at either side.
 In either end of the said dorter was a 4 [fair, L., C., *Dav.*] square stone, wherin was a dozen cressetts* wrought in
 either stone beinge euer filled and supplied with the cooke,
 and they needed to giue light to the monkes and nouices
 when they rose to theire matters [Matten, L., C.] at
 midnight and for their other necessary uses. *Cos.*]

Also there was a faire large house* and a most decent Roll,
 place adioyninge to the west syd of the said Dorte,
 towardes ye water for ye mounckes and nouices to resort vnto
 c. 1600.

Roll, called the þvies, w^{ch} was maide wth two greate pillers of
 c. 1600. stone that did beare vp the whole floore therof, and eþy
 seate and pticiō was of wainscott close of either syde verie
 decent so (73) that one of them could not see one another,
 when they weare in that place, there was as many seates of
 [or, L., C.] þvies on either syde as there is litle wyndowes in
 y^e wall [*altered to wall'*] w^{ch} wyndowes was to gyve leighe
 to eþy one of the saide seates, w^{ch} afterward was walled vp
 to make y^e howse more close and in y^e height of y^e west end
 there isⁱ iij fair glass wyndowes* & in y^e southe syde in
 y^e hight over y^e said seates is an other faire glass wyndowe
 w^{ch} greate wyndowes doth gyue lighte to all y^e whole
 house.²

Also in y^e Dortre was eþy nyght [aboute 12 a clokke,
 H. 45] a þvy searche* by y^e suppor, who did caule at
 eþy mounckes chambre [by ther names, H. 45], to se good
 order keapt, y^t none should be wanting [as also y^t ther
 were noe disorders amongst them, H. 45] & y^e mydest of
 y^e said Dorter was all paved wth fyne tyled stone* from
 thone end to thother, also y^e said suppors chamber was y^e
 first chamber in y^e Dorter for seinge of good order keapt.
 The Suppor dyd alwaires dyne* & sup wth y^e hole covent
 and ded sytt at y^e over [high, H. 45] end of y^e table, &
 when eþy mā had Supped, w^{ch} dyd end alwaires at fyve of
 y^e clocke vpō y^e Rynginge of a Bell to gyve warninge to
 say grace, w^{ch} being said they deptid all to y^e chapterhouse
 to meite y^e por eþy neight ther to remayne in praier &
 Deuoc'ō* till six of y^e clocke, at w^{ch} tyme vpō the ringing
 of a bell they went to y^e Salvi,* all y^e dures both of y^e
 Sell[er], the fratre, y^e Dorter, and y^e cloisters weare Locked
 evin at vj of y^e clocke,* and y^e keys delyued to y^e suppor
 vntyl vij [six, Cos. ; seven, L., C.] of y^e clock the next
 morninge.

(XLIV.) The Lofte.*

The mounckes dyd all dyne together* at one table, in a
 place called y^e lofte, w^{ch} was in y^e west end of y^e fratree
 [frater-house, Cos.] aboue y^e seller,* the Supprio^o dyd

¹ "is" erased and "was" written over.

² "vses" before the next line, at a joining.

alwaies sitt att ye vpper end of ye table as cheeffe, and theye Roll,
had there meat served from ye great kitching, ye said great
kitchinge seruinge* both ye prio^r and all ye whole covent.¹ c. 1600.

[Ther was a paire of stayres wthin ye frater howse w^{ch} did MS. H. 45,
goe into a Loft over itt where ye ould Monckes did dyne &
supp where ye Subprior was ye cheife, they were served wth
meate from ye great kitchinge w^{ch} hadd two dresser
windowes* into ye frater a greater for principall feastes ye
other for euy day. H. 45].

[And also there was a door in the west end of the Frater MS. L.,
hard (74) within the frater house door, where the old Monkes
or Covent went in, and so up a greece* with an Iron raile to
hold them by that went up into a loft (which was in the
west end of the Frater house) wherein the said Covent and
Monkes did all dine and sup together, the Subprior did
alwayes sitt at the upper end of the table as chief and at
the Greece foot there was another door that went into the
great Cellar,* or buttery, where all the drink did stand, that
did serve the Prior, and all the whole Covent of Monkes,
having their meat served to them in at a dresser window
from the great kitchin through the Frater house into a loft
(above the said Cellar) wherein they did all dine and sup,
the said kitchin served both the Prior and the whole
Covent, having two kitchin windows into the Frater, one
great window for principall feast, and the other not so
great for every day.* L., C., Dav.]

Also the mounckes was accustomed euy daie aftere Roll,
thei dyned to goe thorowgh the cloister, in at ye vshers
dour* and so thorowghe the entrie in under the pors
lodginge and streight in to ye centorie garth* wher
all ye mounck^t was buried, and ther did stand* all bair
heade a Certain longe Space, praieng among^t the Toumbes
& throwghes for there brethren soules being buryed there,
[depted, H. 45], and when they hadd done there prayers
then they did Returne to ye cloyster, and there did studie
there bookees vntill iij of ye clocke that they went to
Evensong this was there dalie exercise [& studie euy
day after they had dyned].²

¹ "kitchinge"—"covent" repeated at joining.

² In different ink.

Roll, c. 1600. The said mounck^t weare the onelie writers of all the actes* and dead^t of the bushoppes and priors of ye abey church of Durh^m, and of all ye Cronacles and stories : and also did write & sett furth all thing^t that was [thought, Cos.] wourthie to be noted, what act^t & what miracles was done* in euy yere & in what moneth. wh^t there doinges were most manifestly and vndoubtedlie to be most Just and trewe and was alwaies most vertuouslie occupied, neil Idle, but either writing of good and godly wourkes or studying the holie scriptures to ye setting furthe of ye hono^r & glorie of god, and for ye edifieinge of the people, aswell in example of good life and conversac'on, as by preaching ye worde of god. Thus yo^w may se and perceave howe ye mounck^t and Religious me wer occupied in most godly wrting & other exercisis in auncient tyme.¹

MS. H. 45, c. 1655. [The st^d Monckes were the onely writers of ye lives and deeds of ye Bp^s and Priors of Durham and of Cronicles and stories of Memorable thinges and miracles of holy men wh^t were done euy yeare, wh^t wrtinges were examined and found to be moste iust & true. And sometymes studyinge (75) ye holy scripture to ye honno^r & glory of god and the Edifying of ye people by good example as well as by preaching. H. 45.]

(XLV.) The Common Howse.*

Roll, c. 1600. On the right hand as yow goe out of ye cloysters in to ye f^rmer^y [or *Infirmary, Dav.*] was ye coⁿone house & a Maister therof the house being to this end, to haue a fyre keapt in yt all wynter for ye Mounckes to come & warme them at, being allowed no fyre but that onely. Except ye M^{rs} and officers of ye house who had there se^uall fyres. Ther was belonging to ye coⁿon house a garding and a bowlinge allie* on ye Backe side of ye said house towardes ye water for the Nouyces Sume tymes to recreat theme selves when they had remedy of there m^r* he standing by to se ther good order. [for the recreation of the Monckes ye Master standinge by to see good order kept. H. 45.] Also

¹ Heading "The Comonhowse" repeated at joining.

wthin this howse dyd ye mr therof keepe his o Sapiē :* ones Roll,
in the yeare, viij : Betwixt Martinmes and christinmes (a c. 1600.
sollemne banquett* that ye þor & couent dyd vse at y^t tyme
of ye yere onely) wher ther Banquett was of fig^c &
reysinges aisle & caikes and therof no supflwitie or excesse
but a scholasticall and moderat congratulac'on amonges
them selves. [and y^t but a Very moderate one wthowte
supfluety, H. 45.]

(XLVI.) The Fermerye.*

Wthin the fermery in onnder neth the mr of ye fermryes
chamber* was a stronge presonne called ye lynghouse*
[lyinge house, *Cos.*], ye w^{ch} wasordeyned for all such as
weare greate offenders as yf any of ye Mounckes [& those
w^{ch} were in holy orders, H. 45], had bene taiken wth any
felony or in any adultrie he should haue syttin ther in
þsonne for ye space of one hole yere in chynes wthout
any company, except ye mr of ye fermery [to see y^t he
were strictlye looked to accordinge to ye orders of ye house,
H. 45] who did let downe there meate thorowgh a trap
Dour* in a [great, *Cos.*] corde (being a great distance
from them) [from those who were in the Prison, *Dav.*]
Other compayne had they none, yf any of ye temporall
men, [officers, H. 45] pteyninge to ye said house had
offended in any ye þmissl aforesaid then weare they
punyshed by ye temporall lawe. / [secular power, H. 45 ;
temporary lawe, *Cos.*]

(76) (XLVII.) The gest hall.*

There was a famouse house of hospitallitie called ye
geste haule wth in ye abbey garth of Durh^m on ye weste
syde towardes ye water, the Terrer of ye house being mr
thereof as one appoyneted to geue intertaynm^t to all stait^c,
both noble, gentle, and what degree so e^r that came
thether as strangers, ther intertaynm^t not being inferio^r
to any place in Ingland, both for ye goodnes of ther diete,
the sweete & daintie furneture of there Lodging^c, &
generally all thing^c necessarie for traveillers. And
wthall this intertaynm^t contynewing not willing or com-

Roll, anding any man to depte vpō his honest & good behavyo^o:
c. 1600. this haule is a goodly brave place much like vnto ye body
of a church wth verey fair pillers supporting yt* on ether
syde and in ye mydest of ye haule a most large Raūge for
ye fyer. The chambers & lodginges* belonging to yt
weare most swetly kept, and so richly furnyshed that
they weare not vnpleasant to ly in, especially one chamber
called ye Kyng^t chamber deservinge that name, in yt ye
king him selfe myght verie well haue lyne in yt for ye
princelynes therof: The victualls that ſved ye said geift^t
came from ye great kitching of ye þor, ye bread & beare
from his pantrie and seller, yf they weare of hono^o they
weare ſved as hono^oably as ye þor him selfe, otherwise
according to ther ſeuall callinges; The terrer had certayne
mē appointed to wayte at his table, & to attend vpō all his
geift^t and straungers, and for ther better intertwaynm^t he
had eūmore a hogsheade or two of wynes lying in a seller
appertayninge* to the said haule to serve his geift^t wthall.

The Prior (whose hospitallie [hospitality, MSS. and edd.] was soch as that there neaded no geift haule* but that they weare desyrouse to abound in all lyberall and fre almess geving) did keppe a moste hono^oable house and verey noble intertwaynem^t being attended vpō both wth gentlemē and yeomen of ye best in ye countrie as ye honorable ſvice of his house Deserved no less, the Benevolence therof* wth the releefe & almess of ye hole covent was alwaies oppen and fre not onely to the poore of ye Citié of Durh^m but to all ye poore people of the countrie besides.

Also the lord Prior had two porters,* the one was the porter of his hall dour, [called Robert Smyth, *interlined*] and (77) the other was the porter of the usher dour as ye goe frome the greate chamber to ye churche [called Robert Clark, which two weare ye last porters to ye last þor, *added secunda manu*; in L., C.]

[The last Lo: Prior was Doctor Whitehead who after was the first Deane. H. 45].

(XLVIII. POOR CHILDREN. AGED WOMEN. THE FARMERY WITHOUT THE SOUTH GATES.) Roll,
c. 1600.

Ther weare certaine poor childrin onely maynteyned and releyved wth ye almesse & Benevolence of the whole house, w^{ch} weare cauled ye childrine of ye aumerey* going daily to ye fermry schole being all together mayntened by ye whole Covent with meate drynke and lerni'ge./

[Ther was certayne poore children called ye children of ye MS. H. 45, Almery w^{ch} was brought vpp in learninge and mantayned c. 1655. wth the Almose of ye howse hauinge dyett in a lofte on ye North side of ye Abbey gates w^{ch} had a longe Porch over ye gates* and a stable vnder itt w^{ch} after ye suppression was turned into Mr. Steph: Marleys lodginc* & after converted to other vses. The s^d children went to scoole to ye fermory chamber wthowte ye Abbey gates* w^{ch} was founded by ye Priors and mantayned att ther cost. The last Schoole masters name was S^r Rob: Hartburne* w^{ch} was inioyned to say Masse 2 tymes in ye weeke, att Magdelens chappell* near Kepyer & once in ye weeke att Kimblesworth chappell.* They had ther meate from ye Novices table by the Clarke of the Covent owte att a windowe, where ye s^d clerke did looke to them to see that they kept good order. H. 45].

There were certain poor children, called the children of the MS. L., Almery who onely were maintained with learning, and relieved with the Almes, and benevolence of the whole house, having their meat and drink in a loft, on the North side of the Abbey gates, before the suppression of the said house, or Abbey, the w^{ch} loft had a long porch over the staire head, slated over, and at either side of the said porch or entry there was a stair to go up to it and a stable underneath the said Almery or loft, having a door and an Entry in under the stair head to go into the stable, which at the suppression of the house was appointed and became Mr Stephen Marleys lodging, then shortly after the suppression he altered it, and took down the porch and the two greezes went up to the said Almery or loft, and made his kitchin in under where the stable was, and his buttery where the said Almery or loft was above, and the said poor children went dayly to school to the Farmary school, with-

MS. H. 45, out the Abbey gates, which school was founded by the Priors
 c. 1655. of the said Abbey, and at the charges of the same house,
 the last school Mast^r name was called Sr Robert Hartburne,
 who continued Master to the suppression of the house or
 Abbey, and also the said Master was bound to say Masse
 twice in the week at Magdalen Chappel nigh Keapyeare, and
 once in the week at a Chappel at Kimblesworth And also
 the meat and drink, that the aforesaid poor children had,
 was the meat that the Master of the Novices, and the
 Novices left, and reserved, and was carried in at a door
 adjoyning to the great kitchin window into a little vault in
 the West end of the Frater house like unto a pantry called
 the Covie,* which had a man that kept it called the Clarke
 of the Covie,* and had a window within it, where one or
 two of the Children did receive their meat and drink of the
 said Clarke, out of the (78) Covie or Pantry window so called,
 and the said children did carry it, to ye Almery or loft,
 which Clarke did wait upon them every mail, and to see
 that they kept good order. (L., C., Dav.)

Roll,
 c. 1600. Ther weare four aged women who lyved in the farmery
 wthout ye south gait^r* of ye abbey of Durh^m euy one
 having ther selall chamber to ly in, being founde and
 feed onely wth ye releefe* that came from the priors owne
 meys [table, Cos.], in w^{ch} farmerie there was a chappell
 wher ye scholmaster of ye fermerye [And eyther ye Mr
 of ye fermery, H. 45], having his chamber & schoule
 aboue yt, or soume other preest for hime was ordeyned
 & appoynted to saye messe to* ye iiiij^{or} oulde womenne
 euy holie daie and friday.

[XLVIIIA. The Steeple.]

The Steeple of this Cathedral, a stately Fabrick* is
 remarkable as well for its height as strength and just
 Architecture, having on the inside a Gallery of Stone Work
 a round it above the turn of the Arches of the Pillars upon
 which it is founded ; above which are eight long Windows
 two on each Front of the Steeple divided in the middle by
 a Cross bar of Stone, and glazed handsomly with plain
 Glass : Above the Windows on the out side is another

Gallery, and above that a superstructure having two Windows on each Front; wherein hang eight melodious Bells. In the eight Buttresses, on the sides of the lower Windows, also in the Stone Work betwixt each Window, are Niches containing the Statues of the Founders, Protectors and Benefactors.

Upon the East Front of the Nine Altars* in two large Buttresses on each side of the round Window are erected Statues of WILLIAM of KARILEPH the Bishop who began the Foundation of the present Cathedral on the South side, and on the North RANULPH FLAMBERD, who translated St. CUTHBERT's Body into the same; the first in his Mitre and Episcopal Habit, the other having his Head uncovered. *Hunter, 1733; Sanderson, 1767.*

(XLIX.) Thes Beynge* Mounckes and officers* Roll,
within y^e Abbey chirche of Durh^am and named c. 1600.
as followith.

Dane Stephen M^oley [Dom' Steph: Merley, H. 45;
Don^t Steuen Morley, Cos.] y^e Suppor* and maister of
the fratre.*

The Supprio^o chamber was ou^d y^e Dorter dour to thintent to heare that none should stir or go furth. And his office was to goe euy nyghte* as a privy watch befor mydnyght & after mydnyght to euy Mounckes chamber and to caule at his chamber dour vpō him by his name, to se that none of them shold be lacking or stolen furth to goe about any kynde of vice or nowghtynes. Also y^e supprio^o did sett alwaies in y^e lofte among^l the mounck^l at meite at y^e tables end as cheefe among^l them, and to se that euy mane did vse him selfe according to y^e order y^t he had taiken him to, he did alwaies say grace at dyn^o & supp, and after v: of y^e clocke at nyght to se all y^e dures as y^e seller dur, the fratre dour, the fawden yett^o* & y^e cloister dures euy dur at nyghte to be Locked, and he keapt y^e keyes of all thes foresaid dures all night vntill vij

¹ Always Dom', Dome, D'ne, and Domin', in H. 45; Dane in L., C.; Don in Cos. and H. 44; Dom. or D. in Dav.; D. in Hunter's editions, and Dr in Sanderson.

Roll, of y^e clocke in y^e morning, and at y^t tyme he caused y^e
 c. 1600. said Doures to be opened, and delyued y^e key of the
 cloister to y^e porter therof, & y^e keyes of y^e frater & the
 seller to y^e yeomā of y^e celler.

Dane Will^am Watsonn* Alias Will^m Wyloume
 [Wyloome, H. 45, C. ; Wylom, L. ; Willonne, *Cos.*] m^r
 & kepper of y^e fereture* and decee Prior* [& y^e deputy
 prior, H. 45 ; Dece prior, L., C. ; Vice Prior, *Cos.*]

The m^r of y^e feirture his chamber was in the Dorter,*
 (79) he was y^e kep of y^e holy sacrede shrine* of S^ate Cuthb:
 his office was that when any mā of hono^r or worshippe
 weere disposed to make there praiers to god & to S^acte
 Cuthb: or to offer any thinge to his sacred shrine, yf they
 requested to haue yt drawen & to se yt, then streight waie
 y^e clarke of y^e fereture* called George Baytes did give
 intellegence to his m^r maister decee [Dece, H. 45, L., C. ;
 vice, *Cos.*] þor y^e kepp of y^e feiriture. And then y^e said
 m^r dyde bring y^e keys of y^e shrine wth him geving them to
 the clarke to open y^e lock^t of y^e shrine. His office was to
 stand by & to se it drawen, coīnaunding y^e said clarke to
 drawe yt. Also it was eūl drawē in ye mattenes tyme*
 when y^e Te deum was in singinge or in y^e hie mess
 tyme,* or at evinsong tyme* when y^e Magnificat was
 song And when they had maid there praiers & dyd offer
 any thing* to yt, yf yt weare either gould sylver or Jewels*
 streigthe way it was hōuge on y^e shrine.* And if yt
 weyre any other thing, as vnicorne horne, Eliphant
 Tooth,* or such like thinge then yt was howng wthin the
 fereture at y^e end of y^e shrine, and when they had maid
 there praiers, the clarke did let downe y^e cou^t therof & did
 locke yt at eūly corner gyving the keies of y^e shrine to y^e
 deice [his m^r y^e Dece, H. 45 ; Vice, *Cos.* ; to y^e Dece, L., C.]
 prio^r againe. Ther was many goodly Reliquies* that
 belonged to y^e said shrine. The said George Baytes was
 Regester of the house* and did all that pteyned to y^e
 register's office.

There was also a Ban^t that pteyned to y^e sayd shrine
 in the keapinge of the said m^r the decee [Vice, *Cos.* ;
 Dece, L., C.] prio^r called Sanct Cuthbertes Ban^t* [staffe,

interlined], which was iiij^r yeard^l in length. all y^e Pippes Roll,
of it^{*} was of sylver to be sleavē on^{*} a long speire staffe,
c. 1600.
[along the banner staff, L., C.] [and on the over most pype
on the hight of yt was a ffyne lytle silver crosse, *interlined*] [crosse staffe, Cos.] and a goodly Ban cloth pteyned to
yt. And in the mydes of the ban cloth was all of white
velvett halfe a yerd squayre euy way, and a faire crose of
Read velvett ou^u yt, and w^{thin} ye said white velvett was y^e
holy Relique ye Corporax [cloth, *interlined*] that ye holy
man S^ac^te cuthb:² sayd mess wthall. And the Resydewe
of ye Bann clothe was [all, *interlined*] of Read [Crimson,
H. 44] velvett imbrodered all wth [grene sylke &, *inter-*
lined] goulde, [most sumtuousle, as is aforesayd,
interlined.]

The sayd bani was at ye wynyng of Branck^l feilde^{*} [Brankinfeild,¹ Cos.; Branksfield, L., C.; Brankinsfeild, H. 44; Branfield, or Brankinfield Battel, Dav.] in kinge Henrie theight^r tyme, and dyd (80) bring home wth it the kinge of Scottes Bani^{*} and dyul^l other noble menes Auncyentes of Scot^r and that was loste y^t day. And did sett them vp at S^ac^te Cuthb: fereture where they dyd stand & hynge vnto the suppression of the house.

[And at ye suppression of the house, ye aforesaid banner MS. L.,
of St Cuthbert & all Auntients of the noblemen of Scotland, 1656.
as principally the King of Scotts his banner, and diverse
noblemens Auntients of Scotland, were shortly after clearly
defaced, to the intent there should be no memory of the
said Battel, and of their Auncients being spoiled, which
were won at the said battel at Branksfield, that there
should be no remembrance left of them, within the
Monastical Church of Durham. L., C., Dav.]

And the said S^ac^te Cuthb: Bani was at manye other Roll,
places besydes,* yt was thought to be one of the goodlyest
Reliquies that was in England, and yt was not borne but
of pncipall daies when ther was a generall prossession, as
easter daie, the Assentiō day, Whitsonday, Corpus christi
c. 1600.

¹ Erased, and " fyve " written over.

² " wthall " erased, and " did cover the chalyce with all when he " inter-lined.

³ Branxton, or Flodden field.

Roll, daie, & Sancte Cuthb: day. And at other festivall daies it
c. 1600. was sett vp at ye easte end of the shrine because yt was so
chargeable [weighty, *Dav.*]

Also when so eu^t yt was borne yt was ye clarke [of ye
ferture, *interlined*] office to wayte vpō yt [wth his surplice
on, * *interlined*] wth a faire reade paynted staffe, wth a forke
or clove in ye upp end of the staffe, w^{ch} clove was lyned
wth softe silke and softe downe in vnder ye silke for
hurtinge or brusing of ye pipes of ye Ban^t being of
sylver, to taise it downe & Raise yt vp againe for ye
weightenes therof. therwas iiij men alwaies appoynted
to waite vpō it besydes ye clarke and he yt dyd beare yt.

MS. L., [And there was a strong girdle* also of white leather,
1656. that he that did bear St Cuthberts banner did wear it, when
it was carried abroad, and also it was made fast to the said
girdle, with two pieces of white leather, and at either end
of the said two pieces of white leather a socket of horne*
was made fast to them, that ye end of the Banner staffe
might be put into it, for to ease him that did carry ye said
banner of St Cuthbert, it was so chargeable and so heavy,
there were four men alwayes appointed to wait upon it,
besides the Clarke and he that did bear it. L., C., *Dav.*]

Roll, The deace [*so here in Cos.; Dece, L.*] þor had ye keyes
c. 1600. & ye keaping of Sancte Beed^t shrine* w^{ch} dyd stand in ye
galleley, and when so eu^t there was any genall prossessiō
then he commaunded his clarke (geving him ye keyes of
Sancte Beedes shrine) to drawe ye cover of yt & to taise yt
downe & dyd carry yt into the Revestrie.* then it was
caryed wth iiij mounckes about in pcessiō eu^t þncipall
day, and when the pcessiō was donne ytt was caryed into
ye galleley & set vpe there againe, wth ye cou^t letten downe
ou^t yt & lockte, the keyes browght by the clarke to the mr^t
of ye fereture againe.

(81) Dane Richarde Crosbie Mr^r of ye novices.

Ther was alwayes vj novices* w^{ch} went daly to schoule
wthin the house for ye space of vij yere [together, *Cos.*],
and one of ye eldest mounckes that was lernede was
appoynted to be there Tuter the sayd novices had no

wages, but meite drinke and clothe for that space. The Roll, c. 1600.
 m^r or Tuteres office was to se that they lacked nothing, as, Cowles, frock^l,^{*} stainyne, Beddinge, Bootes & sock^l, and whene they did lacke any of thes necessaries, the m^r had charge to caule of y^e chamberlaynes for such thinges, for they neu^r Receyved wages nor handled any money in that space but goynge daly to there bookes^{*} wth in the cloyster. And yf the m^r dyd see that any of theme weare apte to lernyng & dyd applie his booke & had a prignant wyt wth all then the m^r dyd lett y^e prio^r haue Intellygence then streigthe way after he was sent to oxford^{*} to schoole and there dyd lerne to study Devinity, and the resydewe of y^e novices was keapt at there bookes tyll they coulde vnderstand there svice and y^e scriptures, then at the foresayde yeres end they dyd syng there first messe.* The house was no longer charged wth fyndinge them appell, for then they entred to wages to Finde them selves appell, w^{ch} wages was xx^s in y^e yere. [& noe more, H. 45.] The eldest mouncke in y^e house had no more except he had an office [y^t did afford itt, H. 45]. his chamber where he dyd ly was in the Dorter.

Dane Johann Porter, Alias Johan Smythe Callede
 Maister Sagersten* [Saccraston, H. 45].

The Sextens checker* was wth in the church* in y^e north alley over against Bushop skirleys alter of y^e lefte hand as yow goe vp the abbey to St Cuthb: fereture [which after was converted to a songe scoole but sence itt is pulled downe* by order of y^e BPP att y^e cominge of Kinge Charles (in)¹ his progresse to Scotland and y^e songe scoole made in y^e Cloisters* vnder the Moncks lodginge wher Mr Green* now dwelleth, H. 45, *secunda manu*]. His office was to se that there should nothing be lackinge wth in y^e churche as to pvyde bread* & wyne for the church & to pvide for wax and lyght in wynter. he had alwaies one Tonn of wyne lyinge in the said Checker for y^e vse of y^e sayd church, he had also seggersten hewgh* in keping it was his charge, and St Marga(82)rett^l waird* in his office.

¹ Not in the MS.

Roll. Also his office was to se all the glass wyndowes repayedred
 c. 1600. & mendid and ye plumbers wurke of ye churche: wth
 mending of Bells & Belstring^l [and leathering, * *Dav.*],
 and [all *interlined*] other workes that was necessary to be
 occupied both wth in ye church & wth out ye church, and to
 se ye church to be clenly keapte, all thes thing^l was
 alwaies to be called for at ye Sagerstens hand^l as neade
 requyred.

Also his office was to locke vp euy day all the keyes of
 euy alter in ye church, (euy alter havinge there seuall
 aumbree and some two) and to lye theme furthe euy
 mornynge betwixt viij and viij of ye clocke vpō ye height
 [upon the Topp, H. 45] of ye aumbrie (being of wayns-
 cott), wherin they weare lockte standing wth in ye north quer-
 dour* that euy mouncke myght taise ye key & appoyn特
 what alter he was disposed to say mess at. Allso [And
 then, H. 45] yeⁱ went to ye chapter house* euy day where
 all the Bushops in ye oulde tyme was buryed, betwixt viij
 & ix of ye clocke and there did pray for all [ye soules of,
 H. 45] there benefactors and founders w^{ch} had bestowed
 any thing of that church, and at ix of ye clocke ther Roungh
 a Bell to mass called ye chapter messe, w^{ch} was soūg
 alwaies at ye heighe alter,* and he that song ye mess had
 alwaies in his Memento* all those that had geven any
 thinge to that church [all ye soules of their benef'ors,
 H. 45]. the one halfe of ye mounckes did say masse* in
 ye chapter masse tyme, and the other halfe that song the
 chapter mess, seyd messe in ye high mess tyme.* There
 was at euy alter ij challices & ij sylver Crewett^l, apptey-
 ninge to yt, both wth albes and vestment^l for ye principall
 feastes as also for all other Daises besydes. Euy alter had
 ther duble furnitures* for adorni'ge all ptes of thaulter
 servinge both for ye holy Dayes and þncypall feast^l.

There founders and Benefactoures was prayed for euy
 Diae & had in Remembrance in ye tyme of the messe. his
 chamber wher he dyd lye was in ye Dorter. he had his
 meyt sved from ye great kitching to his checkre.

(L.) These Beinge Mounckes and offeceres of ye ^{Roll,}
 Howse of Durham and naymed as followth.

Dane Robert Bennett* ye bowcer of ye house.

The Bowcers checker* is a litle stone house Joyninge of
 the (83) cole garth* pteyning to ye great Kytchinge a litle
 distant frome the Deanes haule greece [staires, H. 45].

His office was to Receave all the Rentes that was
 pteyning to the house, and all other officers of ye house
 mayde there accoumptes to him,* and he discharged all ye
 svant^l wages, and paide all the expences [& soimes of
 money as was laid furth about any work appteinig to ye
 said abey or, *interlined*] that ye house was charged w^thall,
 his chamber where he dyd lye was in ye fermery, his meyt
 was serued from ye great kicthing (*sic*) to his checker.

Dane Roger Wryght ye Cellerer of the house.*

The Cellerer checker* was afterward Doctor Toddes
 chamber Joyni'ge of ye west end of ye great kitchinge
 having a longe greece goyng vp to yt ou^l ye fawlden
 yeatt^l* [folden gates, *Cos.*] His office was* to see what
 expences was in ye kitchinge what beffes [Beives, H. 45]
 and muttones was spente in a weeke and all the spyces &
 other necessaries that was spente in ye kitchinge both for
 ye pors table and for ye hole covent & for all strangers
 that came, [and to see yt nothinge were wantinge, H. 45].
 yt was his office to se all thing^l orderlye served and in
 dewe tyme. The chambre where he dyd lye was in ye
 Dorter.

Dane Roger Watson* ye Terrer of ye house.*

The Tarrers checker was as yea goe into ye geste Haule
 of yo^l left hand in ye entrie as yo^w goe in, or yea come in
 to ye great hall.

His office was to se that all ye geste chambers* to be
 clenly keapt and that all ye table clothes, table napking^l &
 all ye naprie w^th in ye chambers as sheetes and pillowes to
 be sweate and cleane, and he pvyded alwaies two hogshed^l

Roll, of wyne* to be redie against any strangers came [for ye entaynemt of strangers, H. 45] and he pvyded p vender for there horses* that nothing should be lacking for any strang^o whate degree so eū he was of and iiiij yearmē allowed to wayte vpō ye^e said strangers when so eū they came. his chamber where he dyd ly was in ye fermery.

(84) Dane Williām foster ye^e Kepp of the Garn^o.*

The mr of ye garn^o checker, was ou^d Mr Pilkingtons haule Doures* all his house & Mr Bonnies [Bunny, H. 45] house* was garn^o, where all there wheat & other corne did lye. His office was* to Receyve all ye whet that came & all ye malte corne, and to make accoumpte what malt was spente in ye weeke, and whate malt corne was delyued to ye kylne and what was Receyved from ye kylne & howe moch was spente in ye house, ye kylne was where mr Bennett^r lodging [house, Cos.] was* hard beyond the Counditt w^{ch} lodging he ded buylde of his charges.² his chamber wher he dyd lie was in ye Dorter.

Dane Thomas Sparke* ye Chamberlayne.*

The chamberlaynes checker* was where mr Swifte* hath his Lodging nyghe to the abbey gaites.^{3/}

His office was to pvyde for stammyne otherwaiers called lyncye wonncye* [and other Lincy Woncy, H. 45] for sheetes & for shiertes for ye Novicies and ye mounckes to weare, for they dyd neu^d weare any lynynge* And he had a tailler workinge daily makinge sock^r of white wollen clothe both hole socks and halfe sock^r and makinge shertes & sheetes of lyncye wonncey in a shop vnderneath the sayde checker w^{ch} tailler was one of ye svauntes* of the house. his cham where he dyd lye was in ye Dorter.

¹ These granaries are at present the Houses of the eighth and ninth Prebendaries.—*Addition Ed. H.*

² It is at this time the House of the eleventh Prebendary.—*Id.*

³ Now the Mansion House of the first Prebendery.—*Id.*

Dane Henrye Browne ye Mr of ye coīnon house.* Roll,
[Hall, H. 45.] c. 1600.

The Coīnoners checker* was wth in the coīnon house. His office was to pvide for all such spices against lent* as should be comfortable for ye said mounckes for there great Austeritie both of fastinge & prayinge [because ther austerity of fastinge & praier was very great, H. 45], and to see a fyre [a good fyer, H. 45] contynewally in ye coīnon house hall, (85) for the mounck^t to warme theme when they weyre disposed, and to haue alwaies a hodgshead of wyne for ye mounckes and for ye keaping of his O^t: called O Sapientia ; and to pvide for fygg^t and walnutes* against lent, his chamber where he dyd lye was in ye dorter.

Dane Will'm Watson* ye Priors Chaplaine.

The chaplaynes Checker was ou^t the staires* as yo^w goe vp to ye Deanes haule.

His offis was to Receave at ye Bowcers hand^t* all such sumes of money as was dewe for ye bowcer to paie vnto ye Lo: pors vse for ye mantenance of hime selfe & expencis of his whole howshold, and for [all, *interlined*] his other necessaries. The said chaplen^t was to pvide for ye Lord pors appell, and to se all thing^t in good order in ye hall, and his furniture [the lyninge, H. 45] for his table to be swete & cleane, & to se that ely mā applied his office diligentlie as it owghte to be done, to se that no debaite nor strife to be wthin ye house. he had in his charge and keapinge all the Lord pors plaite & treasure, aswell in delyuinge therof, as Receiving yt in againe. And also he was to discharge and paie all gentlemē, yeomē, and all other svaunt^t & officers of ye Lord pors house [of what degree soever, H. 45] there wages, and to paie all other Rackning^t of his house what so eu. His chamber where he did lye was next vnto ye pors chamber./

All thes mounckes before Rehersed was in thes officies when the house was suppressed, and the mounckes and

¹ Altered to "chaplens office."

Roll, novicies was alwaies named after this sorte* as thes
c. 1600. mounck^t ys named before ye suppression of the house,
and the þor of the house was alwaies called the Lord þor
evin to ye suppressiō of ye house also.

(LI.) Saynte Cuth: Shryne
Defacede.

The sacred shryne of holy Sancte Cuthbert before mentioned* was defaced in ye visitac'on* yt Docter Ley [Lee, H. 45], Docter Henley, & mr Blythmā heild at Durhm for ye subuertinge of such monument^t in the tyme of King Henrie ·8· in his suppression of ye abbaies where they found many woorthie & goodly iewells* [goodly & rich ornam^{ts} & Jewells of great Value w^{ch} ye s^d church & St. Cuthb: was adorned wthall but moste especially, H. 45], but espe(86)cialiie one ptious stone* [belonginge to ye s^d shrine, H. 45], w^{ch} by ye estimate of those ij visitors & ther skilfull lapidaries [w^{ch} they brought wth them, H. 45] yt was of value sufficient to redeme a prince: [worth in value a King^t Ransome, H. 45]. After ye spoile of his ornam^t and iewells, cuīning nerer to his [sacred, H. 45] bodie, thingking to haue found nothing but duste & bones and finding ye chiste yt he did lie in very strongly bound wth Iron^t/ then ye gouldē smyth* dide taise a great fore ham^t of a smyth* & did breake ye said chiste [open, H. 45] and when they had openede ye chiste they found him lyinge hole vncorrupt* wth his faice baire, and his beard as yt had bene a forth netts growthe,* & all his vestm^t* vpō him as he was accustomed to say mess wthall: and his met wand of gould* lieing besid him then, when ye gouldsmyth did pceive that he had broken one of his leigg^t,* then Doccter Henley hereing him say so did caule vpō hime & did bid him cast downe his bones, then he made him aunswer again that he could not gett it [them, H. 45] in sunder, for ye synewes & ye skine heild it* that it would not come in sunder [could not pte, H. 45]. Then Docter Ley did stepp vp to se if it weire so or not and did

turne him[e] self aboute *interlined*] and [did *interlined*] speke Latten to Docter Henley yt he was lieing holl. yett Docter Henley would geve no creditt to his word, but still did crye cast downe his bones, then Docter ley maide annswere yf ye will not beleue me come vp yo^r selfe & se him[e], then dyd Docter Henlie step vp [goe up, H. 45] to him[e] & did handle him & dyd se yt he laid hole, [was whole and vncorrupt, H. 45]. thē he did coīnaund theme to taise him[e] downe & so it hapned contrarie ther expec-tatiō yt not onely his bodie was hole and incorrupted, but y^e vestm^t wherin his bodie laie & wherwth all he was accustomed to saie mass, was freshe saife & not consumed : Whervpō y^e visitores commaunded yt he should be karied in to y^e revestre [y^e Vestry, H. 45], where he was close and saiflie keapt* in the inner pte of y^e Revestrie tyll such tyme as they did further knowe y^e kings pleasure, what to doe wth him, and vpō notise of ye kings pleasure therin [and after, H. 45], the þor and the mounckes buried him* in y^e ground vnder y^e same place where his shrine was exaltered [under a faire marble stone w^{ch} remaynes to this day, where his shrine was exalted,* H. 45].

(87) (LII. THE SHRINE OF HOLY SAINT BEDE.)

The Shrine of holie Sacte Beede [the Shryne of St. Beeda, H. 45], before mentioned in y^e galleleie was defaced by y^e said visitors* & at y^e same suppression, his bones being interred* vnder y^e same place where his shrine was before erected [exalted, H. 45].

There ys two stones, that was of Sayncte Beedes shrine in the galiley of blewe mble w^{ch} after the defacinge therof was browght into y^e bodye of the church and lyeth nowe over against the estmost Toumbe of the Neivell^t ioyned both together, the vppermost stone of the said shrine hath iij [altered to iij ; three, H. 45 ; 4, Cos. ; three, L., C.] holes in eūy corner for Irons to stand and to be fastned in to guyde the couyng whene yt was drawē vp or letten downe, wherupon did stand Saincte Beedes shrine. And the other ys a playne mble stone whiche was Loweste and dyd lye aboue a little mbel tombe, where on y^e lower end of y^e v: smale pillers of mble did stande, w^{ch} pillers

Roll,
c. 1600.

Roll, did also supporte the vppmost stone, the said stones* lyeth
 c. 1600. nowe bothe together (as is afforsaid) endway before [near,
 H. 45] where Jesus alter did stande.

(LIII.) The Rite or Auncyent Custome of
 Possession within the Abbey
 curche of Durhā Before
 y^e Suppression as
 hereafter followth.

Prossessiō by y^e Prio^r & y^e
 mounckes on S^acte Marks Day.*

Vpō S^acte Mark^t daie after easter, w^{ch} was coīnonly fasted* thorowe all y^e countrie & no flesh etē vpō it, the por wth y^e mounck^t had a solemne pssession as that daie & went to y^e Bowe church* wth yer psessiō & did verie solemne svice ther, and one of y^e mounckes did make a smond to all y^e people of y^e pishe & of y^e towne that came thether.

(LIV.) Prosessiō of y^e iij cross daies* by
 the prior and y^e mounckes.

Likewise, on moundaie in cross weake they had also an other solemne psessiō & did goe to S^acte Oswaldr^t church in elvett & there did verie solemne svice and had (88) a smont y^t one of y^e mounck^t did make before y^e audyence of many people of y^e towne./

Likewise y^e morowe after beinge Tewsdaie they had an other solemne psessiō to S^acte Margaret^t church in framwelgate & did solemne svice there & one of y^e mounckes did make a smont to y^e audient of much people of y^e said pishe.

Likewise on y^e morowe after being wedinsday they had an other solemne psession to S^acte Nicholas church in the mikkett place and there did devyne svice very sollemly and had a sermon made by one of y^e mounckes before y^e great Audyence of many people.

(LV.) Prossessiō of Hallowe^r thursdaie, whitsonday, & Trinitie Sonnday, by the P^oor & y^e mounckes. Roll,
c. 1600.

[The manner of y^e Lord Prior & his monckes goeing in Procession vpon Assenc'on day Whitsonday & Trintie Sonday, H. 45].

The next morninge being Hallowe thursdaie they had also a generall pssessiō wth two crosses borne before theme, [Vpon theis great festivall daies the Prio^r hadd two great Crosses borne before hym, H. 45] the one of y^e crosses the stafe and all of gould, the other of sylver and pcell gilt both y^e crose and the staffe, wth S^ac^te Cuthb: Ban^{*} that holy Reliquie, w^{ch} was borne formest in the pssession wth all the Riche copes that was in y^e church, e^uy mouncke had one, and the prio^r had a mveilous Riche cope on, of clothe of ffyne pure gould, the which he was not able to goe vp right wth it, for the weightines therof, but as mē did staye it, [but as some did goe by hym, H. 45], & holde it vp of e^uy side, when he had it on, [he went, H. 45] wth his crutch in his hand w^{ch} was of sylver and Duble gilt, with [a rich, *interlined*] myter^{*} on his head, also S^ac^te Beedes shrine^{*} y^t holy Reliquie [& reliques, H. 45], was caryed in the said pssessiō wth iiiij mounckes on there shoulders, and Sertain other Mounck^r did cary about wth theme in y^e saide pssessiō dyvers other holy Relick^r, as the picture of S^ac^te Oswald^{*} of sylver and gilt, and S^ac^te Margarett^r Crosse,^{*} of sylver & duble gilt, w^{ch} pssessiō did goe furth of the north dore of the abbey church, and thorowe y^e church yeard, & down Lyegaite^{*} by y^e Bowe church end, and up the south baley^{*} and in at y^e abbey gates [& soe to the Abbey gates, H. 45], where a grete number of people did stand both men, women, & childrine, wth great reverence and devoc'on, w^{ch} was a goodly & a godly sight to behold, and so went thorowe y^e abbey garth^{*} & a number of men following yt, but no women was suffred (89) to goe further then the abbey yeatt^r [in y^e Baylie, H. 45], & so thorow y^e cloister into y^e church./

¹ Holy, Cos. and editions.

Roll, c. 1600. Also vpone Witsonndaie was a generall pssessiō likewise, w^{ch} was done wth great Solennytie after this foresaid pssessiō as it was on hallow thursday, wth S^{acte} Beede^t shrine and S^{acte} Cuthb: Ban^t and all the holie Reliques, as ye Image of S^{acte} Oswald, and the Image of S^{acte} Adian* (*sic*) and the holie Relique of S^{acte} Margarett^t Cross wth dyūl^t holie Reliques besides.

Lykewise, on trinitie Sonndaie there was an other generall pssessiō after this sorte aforesaid wth all the aforesaid Reliques and wente all ye same circuit that all ye aforesaide pssessiones dyd goe before.

Many was the goodly riche Jewell^t and Reliques* that did apptaine to that same churche, yt was accoumpted to be the richest churche in all this land so greate was the Rich Jewell^t & ornam^t^r that was gevē & bestowed of that holie mā S^{acte} Cuth: Besyd^t that kyng Richard* did geve his plamente Robe of blewe vellet wrought wth great lyons of pure gould a mveilouse rich Cope, and an other Cope of clothe of gould gevē to ye same church, in the worship of that holie mā S^{acte} Cuthb: by an other prince, so great was the godly mynd^t of King^t, quenes, and other great estait^t for the great devoc'on & love that they had to god and holy S^{acte} Cuthbert in that Church./ [Many rich and pretious Jewells and holy reliques did belonge and apptayne vnto this Church Itt was held to be one of ye richest Churches in all England, soe great was ye rich Jewells and ornam^ts Copes Vestm^ts and plaite presented to holy St Cuthbert by Kinges Queenes Princes & Noblemen as in theis daies is almoste beyond beleife Kinge Rich: did geive his Parliam^t Robe of blew Velvit richly wrought wth great Lyons of pure gould and another Cope of Cloth of gould geiven to St. Cuthbert by another Prince soe great was ye love of Princes in those daies to religious & holy workes towards ye church. H. 45].

Looke what is further to be desyred in ye^e enerration [generation, *Cos.*; Enarration, *L.*; ennarac'on, *C.*] of this Auncyent Church and godly ceremonyes therin frequented, yow shall Reade at large in the historie of the church* w^{ch}

* "Looke," etc., repeated on a joining.

coulde not be conveynyently sett downe in these pticular ^{Roll,}
notes beinge but as yt weare a glass for ye vewers and
beholders therof. ^{c. 1600.}

(LVI.) The Auntient solemntyie of pſſeſſion vpō cor-
pus christi day wthin ye church and citie of durham.
before² ye ſuppreſſiō of ye ſaid abbey Churche.

There was a goodly pſſeſſiō vpō ye place grene* on ye thursday after Trinitie ſonndaie in ye hono^r of corp⁹ Christi daie ye w^{ch} was a pryncipall eafe at that tyme. The baley of the towne [did ſtand in ye towle bowth* and *interlined*] did calle ye occupac'ons that was inhabiter wth in ye towne eūy occupatiō in his degré to bring forthe ther Banⁿ wth all the lightes appteyninge to there ſeūall Banif^r & (90) to repaire to ye abbey church Doure eūy banner to ſtand a Rowe [in ranke, *Cos.*] in his Degree from ye abbey church Dour to Wyndhole yett,* on ye west ſyde of ye waye did all ye Bann^r ſtand, and on ye easte ſyde of ye way dyd all ye Torges [torches, *Cos.*] ſtand pteyninge to ye ſayd Bannares.

Also there was a goodly ſhrine in S^acte Nicholas church, ordeyned to be caryed ye ſayd daie in Proſfeſſion cauled Corpus Christi ſhrine all fynlye gilted a goodly thing to behould, and on ye hight of ye ſayd ſhrine was a foure Squared Box all of christall, wherin was enclosed the holy ſacram^t of thaulter and was caryed ye ſaid daie with iiij preiſtes vp to ye place grene & all ye hole proſfeſſiō of all ye churches in ye ſaid towne goyng before ytt and when it was a little ſpace w^{thin} Wyndhole yett yt dyd ſtand ſtill, then was S^acte Cuthb: Bannⁿ browghte fourth wth two goodly faire crosses to meeþe yt and ye þor & covent wth all ye whole companye of ye Quere all in there best copes dyd meeþe ye ſaid ſhrine ſytting on there kneys* and prayinge. The prior did ſençe yt* [fetch it, *Cos.*] and then caryinge yt forward into the abbey church ye þor and covent wth all the quere following yt. It was ſett in ye quere & ſolemne ſvice don before ytt and Te Deum

* "before," etc., *secunda manu.*

Roll,
c. 1600. solemnly songe and plaide of ye orgayns e^{uy} mā praysinge god and all ye Bann^c of ye occupac'ons^{*} dyd followe ye said shrine into ye church goyng Rownde about Saincte Cuthb: fereture lyghtinge there Torches & burning all ye svlice tyme. then yt was caryed frome thence wth ye said p^ssessiō of ye towne back againe to ye place from whence it came & all the Bann^c of ye occupac'ons following it, & setting yt againe in ye church, e^{uy} mā maiking his prayers to god did depte, and ye said shrine was caryed into ye Revestrie^{*} where yt Remayned vntill that tyme Twelvemonthe.

Then afterward in ye first yere of Kyng Edwardes Reigne there was certaine coīnyssioners appoynted to deface all suche ornament^c as was lefte in ye pishe churches in Durh^m vndefaced in ye form^c visitac'on, ye names of ye coīnyssioners was Docter Harvye and Docter Whitby^{*} ye said docter Harvie did call for ye said shrine, and when it was browght before him he dyd tread vpō it^{*} wth his feete and did breake yt all in peces withe dyū^c other ornament^c pteyninge to ye church.

A P P E N D I X .

(f. 14^b) (p. 91) I. A discription* of the histories sett MS. Rawl.,
foorth in the glasse windowes in the Catherdrall
Church of Duresme.

(MS. Rawlinson, B. 300, Bodleian Library).

The north Alley of ye body of ye Church.

1. In the Alley towards the north are 6 glasse Wyndowes. ye lowest towards the Lanterne haith 3 faire lights* devyded wth stoneworke hauinge therein ye picture of Christ crucified, in the middle or first light, & in the 2 light the picture of our blessed Lady one the one side of the picture of Christ, and in the 3 light the picture of saint Iohn Evangelist on the other syde of ye picture of Christ, & a monke in a blew habitte* (vnderneath him) kneeling vpon his knees* & holding vp his hands: & 6 turrett wyndowes* in plaine glasse.

2. In the 2 wyndow are 2 long lights devyded wth stoneworke in white glasse wth out pictures, round about coloured glasse,* & 4 turrett wyndowes.

3. In the 3 wyndow are 2 faire long lights deuided wth stoneworke hauinge in ye first light the picture of saint Katherine,* & beneath her ye picture of saint Oswold, & below him ye picture of saint Cuthbert, in ye 2 light is ye picture of our Blessed Lady, wth Christ in her armes, & beneath her ye picture of saint Bede, And below him the picture of St. Edmond B. & ye armes of S^t Cuthbert,* & S^t Oswold finely sett out in coloured glasse, & 4 turrett wyndowes.

4. In ye 4 wyndow are 2 long lights devyded as aforesaid in white glasse wth out pictures, round about wth coulored glasse, & 4 turrett wyndowes.

5. In the 5 are 2 long lights deuided wth stoneworke in white glasse without pictures, round about with coulered glasse, & 5 turrett Wyndowes, 4 vndreneath and 1 aboue.

MS. Rawl., (92) 6. In the 6 window are 2 long lights devyded wth
 · 1603. stoneworke hauing in y^e 1 light ye picture of saint Oswold,
 & beneath him the picture of S^t Paule, & in the 2 light the
 picture of S^t Peter, & beneath him ye picture of S^t Iames,
 in fyne coloured glasse, & aboue 4 turrett lights, with
 Bushop Skirlawes armes* in the topp.

In the end of ye Church towards ye West, ou^d y^e north
 Gallilee doore, is a wyndow with 2 lights devyded with
 stoneworke, hauing in the south light the picture of o^d
 Blessed Lady wth Christ in her armes, & a scepter in her
 hands & ye 2 or north light in white glasse, & aboue are
 4 turrett lights with B. Skirlawes armes in the top of all.

The South Alley of y^e body of y^e Church.

In this Alley are 6 wyndowes of glasse, fynely coulered
 wth pictures, viȝt.

1. In ye 1 ou^d ye Church doore going into the cloister
 is a wyndow with 3 faire long lights devyded with stone-
 worke, hauing in the 1 light the picture of S^t Oswold, (f. 15)
 In the 2 light the picture of o^d Blessed Ladie & vnderneath
 her is B. Langley in his episcopall attyre praying on his
 knees & holding up his hands, with his armes in a
 scutcheon* vnderneath hi^r & thes words orate p aia dñi
 Thome Langley quondā ep'i huius eccl'ie, & in thee 3
 light is pictured saint Cuthbert, sett foorth in fyne coloured
 glasse, & 3 white turrett wyndowes.

2. In the 2 light are 2 faire long lights devyded wth
 stoneworke hauing in the 1 light the picture of S^t George
 in armoure, and a red lyon vnder his feete, & in the 2
 light the picture of St Oswould king, in the 3 light the
 picture of o^d blessed Lady, in y^e 4 light ye picture of saint
 Cuth: in his episcopall attyre, & in the 5 light ye picture
 of S^t Xpofer* with Christ on his shoulder & astaffe in his
 hand budding & flourishing, & the draught of the instru-
 ments wherewith Christ was crucified & the man^ȝ thereof
 excellently sett foorth. & 10 knott^s* in coloured glasse
 5 aboue and 5 below, & 6 tower wyndowes in white glasse.

3. In the 3 window are 2 long lights devyded wth
 stoneworke hauing in y^e 1 light the picture of god* the

ffather & Christ on his brest hanging one the crosse, & in MS. Rawl.,
 the 2 light is pictured S^t Cuthbert wth certaine armes of
 the neviles excellently done, & 4 turrett wyndowes in the
 topp hauing all the neviles armes as they were ioyned in
 marriage.

4. In the 4 window are 2 faire long lights devyded with
 (93) stoneworke hauing in the 1 light the picture of o^D
 blessed Lady, & S^t Iohn Baptist, & S^t paule, & in the
 2 light S^t Iohn Euangelist with the chalice in his hand,
 S^t Anne & other pictures wth 3 neuils armes beneath as
 they were ioyned in marriage & aboue 4 turrett wyndowes
 wth the nevills armes in them all.

5. In the 5 window are 2 fare long lights devided wth
 stoneworke, hauing in the 1 light ye picture of the Angell
 Gabriell saluting the blessed virgin Mary, & in the 2
 light is ye picture of our blessed Ladie & 2 other angells
 with scutcheons with the armes of the nevills* & others
 with whom they were maryed, on there breasts, the one
 angell vnder S^t Gabriel, & thee other vnder o^D blessed
 Ladie, all sett out in fyne coloured glasse, and aboue 4
 tower wyndoes in painted glasse wth knotts.

6. In the 6 wyndow are 2 faire long lights devided with
 stoneworke, without pictures, and aboue 4 towre lights,
 hauing in them the armes of 4 se^dall noblemen in coulored
 glas.

Also there is a window ou^D the south doore of the
 Gallilee, hauing 3 lights devyded with stoneworke, with-
 out pictures, & 4 towre wyndowes in white glasse.

(f. 15^b) The north Alley of the Lanterne.

In the end of ye said Alley towards the north, is a faire
 glasse window & therein 3 faire long lights devided with
 stoneworke, hauing in the 1 light the picture of S^t Iohn
 Bap: wth ye Lambe of God in his hand, & in ye second
 light is ye picture of o^D B. Ladie, wth the picture of a
 monke in a blew habite vpon his knees, holding vp his
 hands vnto her, & aboue his his [sic] head written m'r
 dei miserere mei, & in the 3 light is ye picture of S^t Iohn

MS. Rawl., Evangelist wth a read in his hand, & beneth hi y^e
 1603. draughts of the nevills Crosse, & bulls head, with ii towre
 windoes aboue, & ye picture of God Almighty in thee
 highest of all in fyne coloured glasse.

And further in the s^d Alley are 3 altars, & aboue euie
 altar on glasse window, hauing 3 fare long lights deuided
 with stoneworke.

1. The 1 altarre is called St Giles altar, & in y^t wyndow
 in y^e 1 light is pictured St Nicholas, hauing vnder his feet
 written scus Nicolaus epus, in the 2 light is pictured
 nicodem⁹ wth bluddy hands & face bearing ye wight of
 Christ of the crosse in his armes, (94) & in ye 3 light is
 pictured saint Gyles in a bleu habitt, with ye hind at his
 feete* shott wth a shaft.

2. The 2 Altar is called St Gregories altar, hauing
 thereon another window with 3 faire lights devyded wth
 stoneworke, in ye first light is ye picture of saint Gregorie,
 in ye 2 light is ye picture of o^D B. Lady, wth Christ in her
 armes, and one W^m Seaton sub prior a monke pictured
 vnder her in a bleu habitt kneeling & holding vp his
 hand^t wth these words, W^m Seaton sub prior, & in the
 3 light a bish[o]p wth a crosse on his should [sic] called St
 Ambrose.

3. The 3 Altar is called St Bennets Altar, & hauing ye
 like window, wth 3 fare lights, in ye 1 light is the picture
 of St Bennet in a bleu habitt, with a crosyer staffe in his
 hand, & vnderneath him, the picture of St Herome wth ye
 Cardinalls hatt on his head, & in ye 2 light is the picture
 of Xpte as he did ascend, & rose from the death, & a
 picture of a prior kneeling and holding vp his hands,
 before ye altatr [sic] with a miter sett vpon it, In ye 3 light
 is ye picture of St Katherine* wth ye whele in her hand, &
 vnder her the picture of Mary Magdelene wth an alabaster
 box in her hands wth the ointement therein as she
 annoynted Christ, & aboue are 3 towre windowes pictured
 therein, with angells, all sett forth in fyne coulored
 glasse.

And ye order of St Bennett* sett forth in there pictures MS. Rawl.,
in wainscott, with a ptition, the priors* within & ye ^{1603.}
monkes wth out.

The south Alley of y^e Lanterne.

In the Alley are 3 altars, the 1 called o^o La: altar, al's howghells altar,* the 2 ye lady of Boltons altar, y^e 3 s^t ffides altar towards ye south.

1. The 1 aultar hauing a faire glasse window wth 3 faire long lights, seued wth stoneworke hauing in ye 1 light the picture of St Katherine* wth the whele^r in (f. 16) her hand vnderneath her ye picture of o^o B. lady wth Christ in her armes, in the 2 light, & vnder her the picture of a monke in a blew habitt, praing & holding vp his hands, & in ye 3 light the picture of St Margaret, & vnder ye picture of St Xpofer* bearing Chish [sic] of his shoulders, ou the water, hauing a staffe budding & flourishing in his hand, & 3 towre windowes wth out pictures; The [wth the, H. 44] picture of St Iohn Baptist put in prison, & standing within the grate or iron barre thereof, wth a booke in his hand wth (95) ye lambe of God vpon it pointing vnto it wth the other hand, as when Xpt sent diuers messengers to Iohn being in prison who pointed vnto the Lambe wth his finger, ecce agnus dei, w^{ch} was Christ who had sent to learne of hi who he was.

2. The 2 altar haith alsoe a Window wth 3 lights, hauing in ye 1 ye picture of St Iohn Euangelist wth ye read in his right hand, & ye eagle vpon his booke, in his left hand, & vnder him ye picture of St Nicholas, in the 2 light ye picture of o^o Lady of Bolton, with a golden mase in her hand, & a crowne of gold on her head, a monke vnder her feete, k'eling & praying wth eleuated hands, & in ye 3 light ye picture of St Stephen with the stones in his hand where with he was martered,² & vnder hi the picture of St Iohn Bap: wth the lambe in his hand, & aboue all 3 towre windoes with coulored glasse sett forth, with aungells pictured in them.

* "whole" in MS.

² "quartered" in MS.

MS. Rawl.,
1603. 3. The 3 aultar haith alsoe 3 like lights, hauing in ye
 i the picture of o^D Blessed Ladie wth Xpt in her armes, &
 vnder her the picture of St ffides, in ye 2 light the picture
 of god y^e father, wth Xpt in his armes, as pceeding from
 thee father, vnderneath hi ye picture of St Thomas [sic] &
 vnder him the picture of a monke in a blew habitt,
 praying & holding vp his hands, & vnder him ye picture
 of St Leonide,* vnder hi ye picture of St Laurence, & in the
 high pt of all the window, in a little turrett window, the
 picture of St Bede in a blew habitt, and 2 other little turrett
 windowes, with thee pictures of 2 aungells.

In ye end of the said altar southward is a faire
 glasse window wth 3 faire long lights, devided with stone-
 worke, in the middle or i light is ye picture of Xpt
 crucified, & vnderneath ye picture of A monke in a blew
 habitt kneeling & holding vp his hands hauing written
 aboue his head, Xpe Iesu Thoe des grandiu [gaudium,
 H. 44], & in ye 2 light ye picture of o^D B. lady on theone
 side of Christ, & in ye 3 light ye picture of St Iohn
 Evangelist on theother side, of Xpt, & aboue all 5 towre
 lights wth ye picture of god almighty wth a globe in his
 hand, & in ye middle light ye picture of 2 aungells ov [on,
 H. 44] either side of god, one in either of ye other 2 lights
 [sic].

Also there is a window towards ye cloister, on ye west
 side on the clocke doore, ou^D ye old seat* hauing therein 3
 faire long lights deuided wth stoneworke, hauing in the i
 light ye picture of o^D Ladie, & vnder her ye picture of St
 Cuth: wth St Oswolds head (96) in his hand, in ye 2 light
 ye picture of o^D sauiour Xpte on the Crosse with . I. n. r. I.
 ou^D his head, wth aungells receyuing blood & water from
 his side, & 2 aungells, receyuing ye blood from his feet, &
 thee (f. 16^b) & the picture of the sunne & moone wanting
 light aboue his head, vnderneath the picture of Xpt, is the
 picture of o^D Ladie, & vnderneath her the picture of a
 monke in a blew habitt holding vp his hands & kneeling
 hauing aboue his head . M'r dei miserere mei, & in the
 3^d light the picture of St Iohn Baptist, & St Oswold vnder
 him, as he was king in princely attyre.

The North Alley of the Quiere.

MS. Rawl.,
1603.

In the North Alley of the quier are 4 faire couloured
glassee windowes seuered with stoneworke.

1. The 1 hauing therein 4 faire long lights seued as aboue, having a casement* therein containing in the 1 light the picture of our blessed Lady, wth Xpt in her armes, & a triple crowne of gold on his [her, H. 44] head, in ye 2 light is pictured St Anne, in the 3 light St Marie Magdalene, & in the 4 light St Marie Cleophe, & Salome, being the 3 Maries, & 5 little toure windoes in white glasse in the hight of all.

2. In ye 2 window is 4 faire long lights seued as aboue, hauing in ye 1 light ye picture of St Michaell thearchangell, wth a sword in the one hand, & a staffe wth a crosse on theother, killing the dragon, in ye 2 light the picture of saint Katherine wth ye whele¹ on her hand, & a naked sword, & written aboue her head, S'ca Katherina, in the 3 light the picture of o² blessed La: wth Xpt in her armes, & written aboue her head, s'ca Maria, vnderneath her feete the picture of a monke in a blew habitt, kneeling wth eleuated hands, & written aboue his head, m'r dei misere (*sic*) mei, vnderneath his feete written, dñs Georgi⁹ Co'nfurth. and in ye 4 light the picture of St Cuthbert wth St oswolds head in his hand, & ou² hī written, S'cus Cuthbert⁹, & aboue all are 7 towre lights in white glasse, & below 2 knotts in white glasse.

3. In ye 3 window are 4 like lights seued as aboue, in ye 1 ye picture of St Oswold King wth ye Crosse on his brest, in the 2 light ye picture of St Cuth: wth S'cus Cuthbert⁹ written vnder hī, in the 3 ye picture of St Gregorie, with s'cus Gregori⁹ written vnder hī, & in the 4 of a monke traueyling* to the sea syde, and washing his feete found saint Cuthbert standing in ye sea aboue his sholders holding vp his hands, looking towars heauen, saing his prayers, & alsoe another monke lying on the hight of a rocke leaneing on his arme, beholding holy St Cuth: wher he stood, in the sea at his prayers, (97) aboue all 7 towre windoes in coloured glasse, hauing in the sundrie pictures.

* "whole" in MS.

MS. Rawl.,
1603. 4. In the 4 window is 4 like lights, contaying [sic] in the 1 y^e picture of Aydanus B. in the 2 y^e picture of St Cuth: in the 3 saint Mary, & in y^e 4 St Oswold, finely sett out in coloured glasse, & 3 turrett windows hauing the pictures of two angells offering¹ to the pictures of xpt incense, in the highest wth 12 coulored knotts.

(f. 17) The south Alley of the quier.

1. In the south Alley are 4 windoues, the 1 hauing 4 long lights setted with stoneworke, hauing in the 1 light the picture of St Cuth: wth St Oswolds head in his hand, in the 2 light the picture of St Oswold king with his scepter in his hand, in y^e 3 light the picture of o^r B. lady with Xpte in her armes, & in the 4 light y^e picture of St George in armour in blew colours,* killing the dragon, & vnderneath est of th^e the draughts of there 4 sevall armes in scutcheons,* vizt. of St Cuth: St Oswold, o^r Blessed Lady, & St George, & aboue all 3 towre windowes in white glasse with 4 knotts of fyne coulored glasse vnderneath them.

2. In the 2 window are 4 like lights, hauing in them, the picture of St Peter wth s'cus Petrus vnder his feete, hauing the golden keyes in his hand, & his pt of the Crede,* Credo in deū &c: in the 2 the picture of St Andrew with scus Andreas vnder hi, & aboue his head, et in Iesu &c. in the 3 the picture of St Iames with a staffe & a crosse vpon it in his hand, & vnder hi s'cus Iacobus & aboue his head qui conceptus &c. & in the 4 the picture of St John Euangelist wth the chalice in one hand, & the read in the other, undre hi s'cus Ioh'es, & aboue him passus sub pontio &c. & 13 toure windowes in most fyne colours, & aboue all the picture of God almighty in fyne coulored glasse.

3. In the 3 window are 4 like lights, hauing in the 1 the picture of saint Thomas wth s'cus Thomas vnder him, & aboue hi resurrexit a mortuis &c. in the 2 the picture of saint Iames vnder him S'cus Iacobus, & aboue hi, et sedit ad dextra, &c. in the 3 the picture of St Phillip, vnder hi S'cus Phil:⁹ & aboue inde venturus est, & in y^e 4 y^e

¹ "yferring" in MS.

picture of St Bartholemew, vnder hi S'cus Bartolemeus, MS. Rawl.,
 & aboue credo in spiritū sanctū &c. & 4 fyne knotts
 in coulered glasse, & 10 towre windowes in white glasse.
 1603.

4. In the 4 window are 4 like lights, hauing in the 1
 the picture of St (98) Barbarie, wth the castle in her hand, in
 the 2 light the picture of St Andrew, in thee 3 the picture
 of St Iohn Euangelist, & in ye 4 ye picture of St Iames
 with thee pilgrims staffe in his hand, & his scrippe
 about hi, & aboue 3 towre windowes, in the highehest the
 picture of Xpt crucified, in the 2 the picture of o^b blessed
 La: & in ye 3 the picture of St Iohn baptist, excellently
 sett forth in fyne couloured glasse.

The Vestrie House.¹

1. Wherein are 4 windowes, in the east end thereof the
 fairest window hauing therein 5 faire long lights setted
 with stoneworke, hauing therein the picture of xpte
 crucified in the midst thereof, & aboue his head a pellican
 pictured, giuing her blood to her young ones, as Xpt gaue
 his for the whole world, and the picture of our blessed La:
 platting [wringing, *Hunter's editions*] her hands &
 lamenting most pitifully his death, on the (f. 17^b) on the
 one syde of xpte, & the picture of St Iohn Euangelist
 leaning on his arme on the other syde, with weeping teares
 from his eyes, & the picture of St Bede in a blew habitt
 of the north syde of our blessed Lady, & the picture of
 St Leonard* on the south side, of St Iohn being all fynely
 sett forth in couloured glasse.

2. In the 2 window are 3 like lights, hauing in the 1
 the picture of St Oswold with a ball and a crosse in the one
 hand, and a scepter in the other, in the 2 the picture of our
 Lady, with Christ in her armes, and in ye 3 the picture of
 St Cuthbert wth saint Oswolds head in his hand, & the
 picture of a monke called Thomas Moresbie* deuoutly
 kneeling, with M'r dei miserere mei, written aboue his
 head.

3. In the 3 window are 3 like lights, hauing in the 1
 the picture of the salutac'on of the angell Gabriell, to
 the virgin Mary, in the 2 the picture of o^b blessed Lady,

¹ This section is not in MSS. C., H. 44.

MS. Rawl., with a little pott before her, & vnderneeth her, the picture
 1603. of the prior of Coldinghā named W^m Drax,* hauing a
 crosyer staffe in one hand, & a booke in the other, in a
 black habitt kneeling, & holding vp his hands, with m'r
 dei miserere mei, aboue his head, & vnder him W^m Drax
 prior of Coldinghā, & vnder hī ye picture of S^t Ebba
 prioresse,* at her prayers wth these words, Aue grā plena
 d'ns tecū.

4. In the 4 window are 3 like lights, hauing in ye 1,
 the picture of B. Aydan in his episcopall apparell, with his
 crosyer (99) staffe in his hand, in the 2 light the picture of
 S^t W^m Bushop* in his masse apparell & a staffe in his
 hand wth a crosyer vpon it, & vnder hī the picture of a
 monke in a blacke habitt, called Thomas Rome,* hauing
 written vnder hī Thomas Rome sacrista, and aboue him
 Scus will'us (*sic*) ora pro nobis, & in the 3 light the picture
 of S^t Bede in a blew habitt all sett forth in couloured glasse.

The 9 Altars.*

1. ffirst in the midest was the altar of S^t Cuthbert & S^t
 Bede, aboue w^{ch} there is a faire long window, wth 4 long
 lights seuered wth stoneworke, & a crosse diuision* of
 stone thwart the midst, In the 2 high light are ye pictures
 of S^t Cuthbert with S^t Oswolds head in his right hand, &
 his crosier staffe in thother, apparrelled as he said Masse,
 viz an albe & a read westm^t aboue it, & S^t Bede in a blew
 habitt, vnder there feet in the same high lights are the
 pictures of 2 Bishops with there crosier staues in there
 hands kneeling & looking vp vnto thē, in there espiscopall
 attire & myters, the one vnder S^t Cuthbt & the other vnder
 saint Bede.

In the 2 lower lights is the discription of S^t Cuthbert
 [vide Cloyster windowes,* H. 44] wth the sun beame
 shining, vpon his mothers bedd, at his nativity, & the
 building of Farne Iland with other pt of his myracles, wth
 the picture of S^t Oswold king, blowing his horne,* & the
 picture of S^t Cuthbt appearing to ye said saint Oswold,
 (f. 18) with the draught of the armes of Bishop Langley
 & others, all in fyne couloured glasse, and aboue all are 4

turret windows conteyning the picture of our blessed MS. Rawl.,
Lady, and the lillie before her, and her salutation in
couloured glasse. 1603.

On the south side of S^t Cuthberts & S^t Bedes altar, was the altar of S^t Oswold king, & S^t Lawrence haueing aboue the same a like wyndow & light, the 2 higher lights hauing the picture of S^t Oswold with a scepter* in his right hand, & a golden crowne on his head, & a crosse & a ball in the left hand, & vnder hi the picture of Bishop Langley in his pontificall habitt, hauing written aboue hi, o s'ca m'r dei ora pro me, & vnder hi, orate pro Thoma Langley ep'o dunelm, & the picture of S^t Lawrence wth his girdirons in his left hand, & the armes & scutcheon of B. Langley vnder hi, viz a faire crowne of gold aboue his helmet, & within the crowne, the crest being a bush of ostrich feathers* excellently sett forth, in fyne greene & read painted glasse, the 2 lower lights conteyne the sev'all storyes of S^t Oswold beheaded (100) & lying on his beare accompanied with S^t Cuth: & others, & the sun beames shyning vpon hi, where he lay on his beare, & the story of S^t Laurence death & martyrdome, & in the middle deuision of the said window are 4 like lights, hauing 4 starres or millets in the, & aboue all are 4 turrett windowes hauing the pictures of our sauious Christ, and our blessed Ladie, & others in most curious glassoned worke.

2. The 2 was the altar of S^t Thomas of Canterbury, & s^t Katherine, a like window with like lights, conteyning the storie of S^t Thomas martirdome comming downe on the one side, & the storie of s^t Katherina* brought before the king & tormented on the wheeles, with 2 aungells seuering thee wheeles from torturing her, & after committed to prison, looking foorth of the grate, and her beheading afterwards in the kings p'sence, coming downe on the other side, with certaine armes & scutcheons in 4 turrett windowes, vnder the midst of the said window deuided, & the pictures of 4 Bishops, in 4 little turret windowes, & the picture of o^r B. Lady aboue all in a blew habit.

MS. Rawl., 3. The 3 was the altar of St Iohn Baptist, & St
 1603. Margeret with a like wyndow & lights hauing the picture
 of St Iohn Baptist one the one syde, & the lambe, & a
 crosse in his hand, with these words written aboue him,
 ecce agnus dei, & vnder him, (a monke called
 Thomas) in a bleu habitt, with these words aboue hi,
 adiurua [sic] me s'ce Cuthb'te Thomā, & his baptizing of
 Christ in Iordan, being after brought before the King
 and Queene & soe consequently beheaded, & the picture of
 St Margaret* on the other syde, hauing oucome the dragon,
 with these words aboue her, S'ca Margareta, & being
 brought before the king was condemned, & hung by the
 head haire, drawen vp by wyndowes,* & put into a tunne
 of oyle, which would not kill her, because the [sic] would
 not consume it, & soe she was beheaded, aboue all
 are 4 turrett Wyndowes, conteyning & holding the
 pictures of St Iohn Baptist and our blessed Lady & others,
 & finely sett out in coulored glasse.

4. (f. 18^b) The 4 was the altar of St Andrew, & Mary
 Magdelene, wth a like wyndow & lights, conteyning on
 the one syde, the picture of St Andrew, with his crosse ou
 his bodie, and these words ou his head, S'cus Andreas, on
 the other side, Mary Magdelene wth s'ca Maria Magdelena
 ou her head, & the storie of her kneeling at her prayers,
 brought before the king and iudged to die,* & some pt
 of the storie of Xpt annoynting & visiting the sickle, &
 aboue all 4 turrett wyndowes, & the pictures of 4 doctors of
 the Church, St Augustine, Hierome, Ambrose, & Gregorie,
 in fyne coulored glasse.

(101) 1. On the north syde of St Cuth: & St Bedes altar,
 was the altar of saint Martin, and saint Edmond,* hauing
 like wyndow, and ligs, conteyning the picture of St Martin
 in his blew vestm^t, & his myter on his head, a staffe in
 his hand and a crosse on the topp, & these wordes ouer
 him, S'cus Martinus Archeb'us, & vnder him the draught
 of Bishop Skerlawes armes holden vp with 2 aungells, &
 fadowmed* & couled with the third, & the storie of St
 Martin & certaine armes drawnen therein, especiallie the
 icture of a wicked spirite in the likenesse of a womam [sic]

who had gotten into the chamber of St Martin (Edmond MS. Rawl., ^{1603.} *interlined*, and so H. 44), intending to tempt that holie man, (to lecherie, *interlined*) & his contempt of the sin, was sin of lecherie, [sic] who by the prayers & deuotion of that holy man & his contempt of the sin, was soe abhorred and detested, that he with a rod did switch & beate her forth of the bed, & the picture of St Edmond in his red episcopall attire, with a staffe hauing a crosse on the top, in his hand, & these words oū him, S'cus Edmudus ep'us, with diuers & sundrie armes of men, both aboue in little turret wyndowes, & below, & the picture of B. Skeirlaw with the picture of 2 angells on eother syde, vnderneath St Edmund B. with 4 turrett wyndowes conteyning the armes of diuers noblemen pfectly drawnen in the breasts of 4 angells.

2. The 2 was the altar of saint peter & saint paule, hauing like wyndow & lights, conteyning the picture of St peter with the crosse keyes in his hand, & vnderneath his beheading,* & pt of his myracles shewing his danger of drowning walking walking [sic] towards Xpt on the sea, vntill Xpt helped hi, & tooke hi by the hand, wth ye picture of 4 armes in the little paines vnderneath the middle stoneworke, And the picture of saint paule psecuting the Church of Damascus, & therefore stricke blind, & after, became an ap'le vpon the appearing of Xpt vnto hi, hauing written vpon his breast, Saule, Saule, quid tu me psequeris, & after brought before thee emperour was beheaded, & aboue all 4 little towre wyndowes wth 4 fyne pictures fynely sett out in [sic] couloured glasse, that is to saie, of saint Ceadda, saint Cuthbert, saint Aydaine, and another Bishop Which is unknownen, & a little wyndow aboue all with ye picture of god almighty.

3. (f. 19) The 3 was the altar of St Aydaine,* with like wyndow & lights, with the picture of St Aydaine in his episcopall attyre, wth his crosier staffe in his hand, whose soule after his death is departed [in his hand and his Soul carried to Heaven by two Angells* in a Sheete with part of the Storie of Christ, C. ; reported, H. 44] to be caried vp in a sheete into heauen by 2 angells, with

MS. Rawl. 1603. pcell of the story of Xpt, & the picture of a king & 2 other saints, & the picture of St Elinor* [St Ellinor in a blew habit being a Prioress with the Story of religious women of her order going to her Chappell, C. ; Helena, H. 44] in her blew habitt being a prioress, conteyning the story [soverainty, H. 44] of the religious women of her order, resorting to there Churche & the picture of our Ladie & the angell Gabriell appearing to her, & the (102) holy Ghost ouershadowing her, the lilly springing forth of the lillie pott, and vnderneath the middle stoneworke are the pictures of angells in 4 little wyndowes, & aboue all are 4 towre wyndowes with the pictures of 4 ap'les, and thee picture of God almighty all in another wyndow, in couloured glasse, with our sauour Christ in her* [his, H. 44] armes.

4. The 4 altar, was the altar of the archangell St Michaell, with like window & lights, conteyning the pictures of 8 seuerall orders* of angells, in 8 sevall pictures, viȝ one angell pictured & vnder hi written Cherubines & seraphines, another, & vnder him, Archangeli, another, & under hi, Angeli, another, & vnder him, principatus, another, & vnder him, dominac'oes, another, & vner [sic] him potestates.

And aboue all in 4 turrett windowes the pictures of 4 Archangells, winged with the wheele vnder there feet, & there names written in there wings, and aboue all in a little towre window, in the middest of it, is the picture of god Almighty.

ffinis.

ffinis de histories of the glasse windowes in the Cathedrall Church of Duresme.

MS. Cosin. (103) II. De aduentu Regis Henr: 6 ad Eccl'iam
B. II. 2,
1660, p. 112.

Dunelm.

Illustrissimus benignissimus graciosissimus et o'ibus eum intuentib⁹ amabilis. Rex noster Henricus sextus post conquestum visitauit Tumbam S'ti Cuthberti pontificis in Dunelmo. causa peregrinac'ois Anno Domini 1448.* An'o papatus D'ni Nicholai 5^{ti} 2^o A^o Regni Regis ejusdem Henrici 26^o A^o ætatis ejusdem vicesimo 7^{mo} An'o

pontificatus Domini Roberti Neuill Dunel' Ep'i undecimo^{MS. Cosin,}
 et A^{no} prioratus D^{mi} Mg'ri Will'mi Ebchester sacræ<sup>B. II. 2,
 paginæ professoris in Theologia secundo. litera dominicalis
 F. C. vj^o Kal: octobris.* et mansit in Castello Domini Ep'i
 in Dunelmo usq' in ultimum diem ejusdem mensis, hoc
 est pridie Kall: octobris in ffecto S'ti Jeronimi presbyteri,
 et in Die Dominicæ, in die S'ti Michaelis Arcangeli in
 propria persona erat. in primis vesperis, in processione, in
 Missa, in Secundis Vesperis.</sup>

Litera D'ni Regis Henrici sexti Mag'ro Joh'i p. 113.
 Somerset missa Anno D'ni 1448.

De premissis.

Right trusty and well beloved. Wee greet you hartly well
 letting you witt, that Blessed be ou^d Lord God we have
 been right merry in ou^d pilgramage. considering iij Causes,
 one is how that the Church of ye province of Yorke &
 diocesse of Durham be as nobill in doing of Divine Service
 in multitude of Minists and in sumptuous & glorious
 buildinge, as anie in our Realme. And alsoe how our
 Lord has radicate in the people his faith and his Law. and
 y^t they be as Catholike people as ever wee came amone
 and all good and holy. that wee dare say, ye i Coñandem^t
 may bee verified right well in them. Diligunt Dominū
 Deum ipsorum ex totis animis suis. et tota mente
 sua. Alsoe they have done unto us all great hertly
 Reverence and Worshipp. as ever we had, with all great
 humanity and meekness. with all Celestiall. blessed and
 honoble speech and blessinge as it can be thought and
 imagined. and all good and better than wee had ever
 in ou^d Life, eaven as they had beene celitus inspirati.
 Wherefore we dare well (104) say, it may be verified in
 them ye holy sayinge of ye prince of ye Apostles. S: Peter
 when he sayeth. Deum timete. Regem honorificate.
 Qui timent Dominum et Regem honorificant cum
 debita Reuerentia. Wherefore ye Blessing y^t God
 gave to Abraham Isack and Jacob descend upon them all.
 &c. Wryten in our City of Lincolne, in crastino St^e
 (sic) Lucae Euangelistæ 1448.

ffinis.

(105) III. INSCRIPTIONS BENEATH THE FIGURES* OF
SUCH MONKS OF THE BENEDICTINE ORDER AS WERE
PAINTED UPON THE SCREEN WORK OF THE ALTAR
OF SAINT JEROME AND SAINT BENEDICT, IN DUR-
HAM CATHEDRAL.¹

MS. Eccles. Quia de ortu sacrosanctæ religionis Monachorum
 Cath. plerisque vertitur in dubium, asserentibus quibusdam,
 Dunelm. B. III. 30. minus sane sapientibus, prefatam religionem per Sanctum
 fo. 1. Benedictum habuisse exordium, et sic quasdam picturas et

scripturas ymaginum ad altare Sanctorum Jeromini et
 Benedicti in ecclesia Dunelmensi non esse veras; asserunt
 etiam sic opinantes ordinem Canonichorum Regularium,
 quem allegant a beato Augustino habuisse exordium,
 ordinem præcessisse Monachorum, sicut dictus Sanctus
 Augustinus erat ante Sanctum Benedictum per spacium
 annorum (*blank in MS.*) nec ante ejus tempora extitisse,
 ut hiis erroribus contraveniatur et veritas clarius elucescat,
 ex sententiis diversorum Sanctorum et Doctorum, prout
 inferius continentur, liquebit, quid de ejusdem inchoacione
 et felici successu est indubie sentiendum.

fo. 5. Nunc superest, veritate duce, ostendere picturam
 ymaginum prefatarum veram esse, et plurimorum
 auctorum fideli testimonio confirmatam.

fo. 208v. SCRIPTURÆ SUB IMAGINIBUS MONACHORUM AD ALTARE
 SANCTORUM JERONIMI ET BENEDICTI IN ECCLESIA
 DUNELMENSI.

fo. 4, marg. Nomina sanctorum subscribuntur monachorum,
 Sub normis quorum plures vixere virorum.
 Sancti monstrantur, ac scriptis intitulantur,
 Celo letantur, hiis plures sanctificantur.

fo. 6. NOMINA PAPARUM.

IN SUPREMO GRADU SUPERIORIS TABULÆ.

SANCTUS GREGORIUS. *Primus ex parte boriali.*

¹ Extracted from Prior Wessington's Treatise "De Origine Monachatus cum aliis de Statu Monachali." MS. Eccles. Cath. Dunelm., B. III. 30. We do not know exactly when this compilation was made. Wessington was Prior 1416—1446. He was engaged on books of muniments, etc., in 1407—9. *Rolls*, 138, 223, 436.

(106) SANCTUS DIONISIUS, ex monacho in Papam conse- MS. Eccl.
cratus. *Primus ex parte australi.* Cath.
Dunelm.
B. III. 30.

SANCTUS DEODATUS, ex monacho Papa factus. *Secundus ex parte boriali.*

SANCTUS GREGORIUS VII. prius dictus Hildebrandus,
Prior Cluniacensis. *Secundus ex parte australi.*

EUGENIUS TERCIUS, Abbas Sancti Anastasii, postea in
Papam creatus. *Tertius ex parte boriali.*

ADRIANUS QUARTUS, natione Anglus, monachus Monas-
terii Sancti Ruphi. *Tertius ex parte australi.*

CELESTINUS QUINTUS, monachus et heremita. *Quartus fo. 6v.*
ex parte boriali.

URBANUS QUINTUS, Abbas Sancti Victoris Marsiliæ.
Quartus ex parte australi.

NOMINA IMPERATORUM.

LOTARIUS IMPERATOR ROMANORUM, monachus. *Quin-*
tus ex parte boriali.

MICHAEL IMPERATOR CONSTANTINOPOLITANUS, mona-
chus. *Quintus ex parte australi.*

IN MEDIO GRADU SUPERIORIS TABULÆ.

NOMINA REGUM.

JOSAPHAT REX INDORUM, per Barlaam conversus* et
monachus factus. *Primus ex parte boriali.*

KAROLOMANNUS REX FRANCORUM, in monachum fo. 7.
attonsus. *Primus ex parte australi.*

COENREDUS REX MERCIORUM, monachus. *Secundus ex parte boriali.*

ETHELREDUS REX MERCIORUM, in monasterio de Bard-
nay monachus factus. *Secundus ex parte australi.*

OFFA REX ORIENTALIUM SAXONUM, monachus. *Tertius ex parte boriali.*

(107) SEBBA REX ORIENTALIUM SAXONUM, monachus.
Tertius ex parte australi.

MS. Eccl. SIGBERTUS, REX ORIENTALIUM SAXONUM, monachus.
 Cath. Dunelm. *Quartus ex parte boriali.*

B. III. 30.
 fo. 7v. CEOWLPHUS REX NORTANHIMBRORUM, monachus, ad quem Beda Historiam Anglorum scripsit. Plures res et villas Monasterio Lindisfarnensi contulit. Tandem, relicto regno, monachus ibidem effectus, post gloriosæ vitæ cursum in eodem est sepultus. Cujus caput, decursis multorum annorum curriculis, ad Dunelmum translatum, cum aliis Sanctorum reliquiis in ecclesia Sancti Cuthberti, quem semper amaverat, est locatum. Ex Li^{o.}* de Fundatione Ecclesiae Dunelmensis, sub anno gratiæ 738.
Quartus ex parte australi.

ERAELIUS REX BULGARORUM, monachus. *Quintus ex parte boriali.*

RACHIS REX LONGOBARDORUM, monachus. *Quintus ex parte australi.*

IN INFERIORI GRADU SUPERIORIS TABULÆ.

NOMINA PATRIARCHARUM.

SANCTUS ATHANASIUS, Egiptiorum sacratissima lux, Alexandrinus patriarcha, et monachus.

fo. 8. SANCTUS JOHANNES CRISOSTOMUS, patriarcha Constantinopolitanus, et monachus. *Primus ex parte boriali.*

THEOPHANIUS, monachus, Patriarcha Antiochenus. *Primus ex parte australi.*

NOMINA ARCHIEPISCOPORUM.

SANCTUS MARTINUS, primo miles, monachus. *Secundus ex parte boriali.*

SANCTUS BASILIUS, Archiepiscopus Capadociæ, monachus. *Tertius ex parte boriali.*

SANCTUS BONIFACIUS monachus, natione Anglicus, in Archiepiscopum Maguntinensem ordinatus. *Secundus ex parte australi.*

fo. 8v. SANCTUS AUGUSTINUS monachus et Archiepiscopus Cantuariensis. *Tertius ex parte boriali.*

(108) RABANUS monachus et Abbas Fuldensis, postea MS. Eccl.
Magunciae Archiepiscopus. *Tertius ex parte australi.*

Cath.
Dunelm.
B. III. 30.

SANCTUS DUNSTANUS monachus. *Quartus ex parte australi.*

SANCTUS THEODORUS monachus, Archiepiscopus Cantuariensis, Sanctum Cuthbertum apud Eboracum in presencia Regis Egfridi et septem episcoporum in episcopum Lindisfarnensem consecravit. *Quintus ex parte boriali.*

SANCTUS LANFRANCUS, monachus, Archiepiscopus Cantuariensis. *Quintus ex parte australi.*

SANCTUS ANSELMUS, doctor et Abbas Beccensis, Archiepiscopus Cantuariensis. *Sextus ex parte boriali.*

SANCTUS LEANDER, Archiepiscopus Hispalensis et fo. 9.
monachus. *Sextus ex parte australi.*

SANCTUS HONORATUS monachus, Archiepiscopus Arealtensis. *Septimus ex parte australi.*

SANCTUS HILLARIUS monachus, Archiepiscopus Arealtensis. *Octavus ex parte boriali.*

SANCTUS ODO, Archiepiscopus Cantuariensis, monachus.
Septimus ex parte boriali.

SANCTUS ELPHEGUS, monachus, Archiepiscopus Cantuariensis. *Octavus ex parte boriali.*

SANCTUS PAULINUS, monachus, Eboracensis Archiepiscopus. *Primus ex parte australi.*

SANCTUS LAURENCIUS, monachus, Archiepiscopus Cantuariensis. *Primus ex parte boriali.*

SANCTUS JUSTUS, monachus, Archiepiscopus Eboracensis. *Tertius ex parte boriali.*

SANCTUS MELLITUS, monachus, Archiepiscopus Cantuariensis. *Secundus ex parte boriali.*

SANCTUS WILFRIDUS, monachus Lindisfarnensis, postea fo. 10.
Abbas Rypensis, deinde Archiepiscopus Eboracensis.
Sedem (109) episcopalem Haugustaldensem et monasterium

MS. Rawl., with a little pott before her, & vnderneath her, the picture
 1603. of the prior of Coldinghā named W^m Drax,* hauing a
 crosyer staffe in one hand, & a booke in the other, in a
 black habitt kneeling, & holding vp his hands, with m'r
 dei miserere mei, aboue his head, & vnder him W^m Drax
 prior of Coldinghā, & vnder hī ye picture of S^t Ebba
 prioresse,* at her prayers wth these words, Aue grā plena
 d'ns tecū.

4. In the 4 window are 3 like lights, hauing in ye 1, the picture of B. Aydan in his episcopall apparell, with his crosyer (99) staffe in his hand, in the 2 light the picture of S^t W^m Bushop* in his masse apparell & a staffe in his hand wth a crosyer vpon it, & vnder hī the picture of a monke in a blacke habitt, called Thomas Rome,* hauing written vnder hī Thomas Rome sacrista, and aboue him Scus will'us (*sic*) ora pro nobis, & in the 3 light the picture of S^t Bede in a bleu habitt all sett forth in couloured glasse.

The 9 Altars.*

1. ffirſt in the midest was the altar of S^t Cuthbert & S^t Bede, aboue w^{ch} there is a faire long window, wth 4 long lights ſeuered wth ſtoneworke, & a crosse diuision* of ſtone thwart the midſt, In the 2 high light are ye pictures of S^t Cuthbert with S^t Oswolds head in his right hand, & his crosier staffe in thother, apparrelled as he ſaid Masse, viz an albe & a read westm^t aboue it, & S^t Bede in a bleu habitt, vnder there feet in the ſame high lights are the pictures of 2 Bishops with there crosier ſtaues in there hands kneeling & looking vp vnto thē, in there episcopall attire & myters, the one vnder S^t Cuthbt & the other vnder saint Bede.

In the 2 lower lights is the diſcription of S^t Cuthbert [vide Cloyſter windowes,* H. 44] wth the ſun beame ſhining, vpon his mothers bedd, at his nativity, & the building of Farne Iland with other pt of his myracles, wth the picture of S^t Oswold king, blowing his horne,* & the picture of S^t Cuthbt appearing to ye ſaid saint Oswold, (f. 18) with the draught of the armes of Bishop Langley & others, all in fyne couloured glasse, and aboue all are 4

turret windows conteyning the picture of our blessed MS. Rawl.,
Lady, and the lillie before her, and her salutation in
couloured glasse. 1603.

On the south side of St Cuthberts & St Bedes altar, was the altar of St Oswold king, & St Lawrence haueing aboue the same a like wyndow & light, the 2 higher lights hauing the picture of St Oswold with a scepter* in his right hand, & a golden crowne on his head, & a crosse & a ball in the left hand, & vnder hi the picture of Bishop Langley in his pontificall habitt, hauing written aboue hi, o s'ca m'r dei ora pro me, & vnder hi, orate pro Thoma Langley ep'o dunelm, & the picture of St Lawrence wth his girdirons in his left hand, & the armes & scutcheon of B. Langley vnder hi, viz a faire crowne of gold aboue his helmet, & within the crowne, the crest being a bush of ostrich feathers* excellently sett forth, in fyne greene & red painted glasse, the 2 lower lights conteyne the sevall storyes of St Oswold beheaded (100) & lying on his beare accompanied with St Cuth: & others, & the sun beames shyning vpon hi, where he lay on his beare, & the story of St Laurence death & martyrdome, & in the middle deuision of the said window are 4 like lights, hauing 4 starres or millets in the, & aboue all are 4 turrett windowes hauing the pictures of our sauious Christ, and our blessed Ladie, & others in most curious glassoned worke.

2. The 2 was the altar of St Thomas of Canterbury, & St Katherine, a like window with like lights, conteyning the storie of St Thomas martirdome comming downe on the one side, & the storie of St Katherina* brought before the king & tormented on the wheeles, with 2 aungells seuering thee wheeles from torturing her, & after committed to prison, looking foorth of the grate, and her beheading afterwards in the kings presence, comming downe on the other side, with certaine armes & scutcheons in 4 turrett windowes, vnder the midst of the said window deuided, & the pictures of 4 Bishops, in 4 little turret windowes, & the picture of o^r B. Lady aboue all in a blew habitt.

MS. Rawl., 3. The 3 was the altar of St Iohn Baptist, & St
 1603. Margeret with a like wyndow & lights hauing the picture
 of St Iohn Baptist one the one syde, & the lambe, & a
 crosse in his hand, with these words written aboue him,
 ecce agnus dei, & vnder him, (a monke called
 Thomas) in a bleu habitt, with these words aboue hi,
 adiurua [sic] me s'ce Cuthb'te Thoī, & his baptizing of
 Christ in Iordan, being after brought before the King
 and Queene & soe consequently beheaded, & the picture of
 St Margaret* on the other syde, hauing oucome the dragon,
 with these words aboue her, S'ca Margareta, & being
 brought before the king was condemned, & hung by the
 head haire, drawen vp by wyndowes,* & put into a tunne
 of oyle, which would not kill her, because the [sic] would
 not consume it, & soe she was beheaded, aboue all
 are 4 turrett Wyndowes, conteyning & holding the
 pictures of St Iohn Baptist and our blessed Lady & others,
 & finely sett out in coulored glasse.

4. (f. 18^b) The 4 was the altar of St Andrew, & Mary
 Magdelene, wth a like wyndow & lights, conteyning on
 the one syde, the picture of St Andrew, with his crosse ou
 his bodie, and these words ou his head, S'cus Andreas, on
 the other side, Mary Magdelene wth s'ca Maria Magdelena
 ou her head, & the storie of her kneeling at her prayers,
 brought before the king and judged to die,* & some pt
 of the storie of Xpt annoynting & visiting the sickle, &
 aboue all 4 turrett wyndowes, & the pictures of 4 doctors of
 the Church, St Augustine, Hierome, Ambrose, & Gregorie,
 in fyne coulored glasse.

(101) 1. On the north syde of St Cuth: & St Bedes altar,
 was the altar of saint Martin, and saint Edmond,* hauing
 like wyndow, and ligtis, conteyning the picture of St Martin
 in his blew vestm^t, & his myter on his head, a staffe in
 his hand and a crosse on the topp, & these wordes ouer
 him, S'cus Martinus Archeb'us, & vnder him the draught
 of Bishop Skerlawes armes holden vp with 2 aungells, &
 fadowmed* & coued with the third, & the storie of St
 Martin & certaine armes drawnen therein, especiallie the
 picture of a wicked spirite in the likenesse of a womam [sic]

who had gotten into the chamber of St Martin (Edmond MS. Rawl., *interlined*, and so H. 44), intending to tempt that holie man, (to lecherie, *interlined*) & his contempt of the sin, was sin of lecherie, [sic] who by the prayers & deuotion of that holy man & his contempt of the sin, was soe abhorred and detested, that he with a rod did switch & beate her forth of the bed, & the picture of St Edmond in his red episcopall attire, with a staffe hauing a crosse on the top, in his hand, & these words ou^r him, S'cus Edmudus ep'us, with diuers & sundrie armes of men, both aboue in little turret wyndowes, & below, & the picture of B. Skeirlaw with the picture of 2 angells on eother syde, vnderneath St Edmund B. with 4 turrett wyndowes conteyning the armes of diuers noblemen pfectly drawnen in the breasts of 4 angells.

2. The 2 was the altar of saint peter & saint paule, hauing like wyndow & lights, conteyning the picture of St peter with the crosse keyes in his hand, & vnderneath his beheading,* & pt of his myracles shewing his danger of drowning walking walking [sic] towards Xpt on the sea, vntill Xpt helped hi, & tooke hi by the hand, wth ye picture of 4 armes in the little paines vnderneath the middle stoneworke, And the picture of saint paule psecuting the Church of Damascus, & therefore stricke blind, & after, became an ap'le vpon the appearing of Xpt vnto hi, hauing written vpon his breast, Saule, Saule, quid tu me psequeris, & after brought before thee emperor was beheaded, & aboue all 4 little towre wyndowes wth 4 fyne pictures fynely sett out in [sic] couloured glasse, that is to saie, of saint Ceadda, saint Cuthbert, saint Aydaine, and another Bishop Which is unknownen, & a little wyndow aboue all with ye picture of god almighty.

3. (f. 19) The 3 was the altar of St Aydaine,* with like wyndow & lights, with the picture of St Aydaine in his episcopall attyre, wth his crosier staffe in his hand, whose soule after his death is departed [in his hand and his Soul carried to Heaven by two Angells* in a Sheete with part of the Storie of Christ, C. ; reported, H. 44] to be caried vp in a sheete into heauen by 2 angells, with

MS. Eccl. SANCTUS MAURELIUS, monachus, Andegavensis episcopus.
 Cath. Dunelm.

B. III. 30. fo. 16. SANCTUS MOISES, monachus, Saracenorum episcopus.

SANCTUS LUPUS, monachus, Trecasinæ urbis episcopus.

SANCTUS AMANDUS, monachus, Trajectensis episcopus.

fo. 16v. SANCTUS JACOBUS, cognomine Sapiens, Nizibenæ, quae et Antiochia, Persarum civitatis, episcopus.

SANCTUS BRITHWOLDUS, monachus, Wintoniensis episcopus.

SANCTUS EADBERTUS monachus, et septimus episcopus (113) Lindisfarnensis, vir sciencia scripturarum divinarum simul et preceptorum cœlestium observantia, ac maxime elemosinarum operacione insignis, sæpius per intervalla temporum in aliqua insularum Domino solitarius militavit, fo. 17. in quibus predecessor ejus Cuthbertus aliquamdiu morari consuevit, corpusque Sancti Cuthberti post undecim sepulturæ suæ annos cum pannis et vestimentis, quibus fuerat involutum intemeratis incorruptum et flexibile inventum de terra levavit novaque in theca recondidit; corpusque ejusdem, juxta quod vivens petierat, in sepulcro Sancti Cuthberti positum fuit, sed modo ejus ossa in thecis extra Feretrum Sancti Cuthberti ut sanctæ reliquiæ sunt servata. Beda de Gestis Anglorum. li^o 4, ca^o 29 (27).

SANCTUS KENTEGERNUS, qui et Mungo, monachus, Episcopus Glascuensis.

SANCTUS EPIPHANIUS, monachus, Cypri Salaminæ episcopus.

fo. 17v. SANCTUS AIDANUS, natione Scotus, monasterii de Hii, vir eximiæ sanctitatis, a sancto Oswaldo rege vocatus, primus Lindisfarnensis fuit episcopus, sedemque episcopalem simul et monachorum congregacionem, jubente rege prefato, anno gratiæ 635, ibidem instituit, ac gentem Berniciorum, suffragante et co-operante eodem rege, ad fidem convertit. Cujus doctrinam id maxime commendabat quod non aliter quam vivebat cum suis ipse docebat. Nihil enim ex omnibus, quæ ex propheticis evangelii et

apostolicis literis facienda cognovit, prætermisit. Ex hac MS. Eccl.
Cath. Dunelm. Berniorum sumpserunt originem. Demum, peractis in B. III. 30.
episcopatu 17 annis, obiit; cuius animam Sanctus Cuthbertus, conversacionis angelicæ juvenis egregius, ab angelis in cœlum deferri conspexit. Beda de Gestis Anglorum, sub anno Gratiæ supradicto.

SANCTUS GREGORIUS NAZANZENUS (*sic*), episcopus, monachus.

SANCTUS ALBINUS, monachus, episcopus Andegavensis.

SANCTUS CEDDA, monachus, episcopus Lichefeldensis. fo. 18.

SANCTUS VIGOR, monachus, Baiocensis episcopus.

SANCTUS FINANUS, natione Scotus, et monachus de insula Hii, secundus episcopus Lindisfarnensis, ibidem ecclesiam sedi episcopali congruam edificavit, quam postea Theodorus magnus, (114) Archiepiscopus Cantuariensis, in honore beati Petri dedicavit. Mediterraneorum Anglorum regem Peadam in provincia Northanhimbrorum baptisavit, et quatuor monachos suos, videlicet Cedd, Adda, Betti et Dymna, qui eruditione et vita videbantur ydonei, ut ejus genti predicarent, de ecclesia sua cum eo direxit; postea Sigbertum regem Orientalium Saxonum lavacro baptismi perfudit, et predictum Cedd monachum suum eidem regno in episcopum ordinavit, ubi et duo monasteria construxit. Beda de Gestis Anglorum, li^o 3^o, ca^{is} 17, 21, 22, sub anno Gratiæ 652. fo. 18v.

SANCTUS LEODEGARIUS, monachus, Episcopus Eduensis.

NOMINA ABBATUM.

SANCTUS LEONARDUS, monachus et abbas.

SANCTUS KARILEPHUS in Arvernensi territorio clarissimi parentibus ortus, postea in monasterio Casagaia juxta urbem Cenomanicam, quod ipse fundavit, monachus et Abbas effectus, regem Francie Hildebertum ejusque familiam de quodam vase parvulo semel vino impleto sed meritis ejusdem Sancti semper exuberante habundantissime

MS. Eccl. refecit. Reginam Francie eum visitare affectans non Cath. Dunelm. permisit, sed insuper ingressum mulierum ab ecclesia sua B. III. 30. imperpetuum interdixit.* Unde mulier quedam veste virili induta ejus ecclesiam ausu temerario ingressa, continuo est cecata. Ex historia aurea sub anno gracie 512, ca^o 62.

fo. 19. SANCTUS WANDRAGESILUS, monachus et abbas.

SANCTUS JOHANNES, monachus et abbas.

SANCTUS ARSENIUS, monachus et abbas.

SANCTUS JOSEPH, monachus et abbas.

fo. 19v. SANCTUS PAFNUCIUS, monachus et abbas.

SANCTUS PAMBO, monachus et abbas.

SANCTUS YSIDORUS, monachus et abbas.

SANCTUS AMMONIUS, monachus et abbas.

fo. 20. SANCTUS MACHARIUS, monachus et abbas.

SANCTUS EGIDIUS, monachus et abbas.

SANCTUS PACHOMIUS, monachus et abbas.

fo. 20v. SANCTUS JOHANNES CASSIANUS, monachus et abbas.

SANCTUS EUAGRIUS, monachus et abbas.

(115) SANCTUS ANTONIUS, monachus et abbas.

fo. 21. SANCTUS MAURUS, monachus et abbas.

SANCTUS JOHANNES, archicantor ecclesiæ Sancti Petri Romæ, Abbas.

SANCTUS ALQUINUS, qui et Albinus, abbas.

fo. 21v. SANCTUS THEONAS, monachus et abbas.

SANCTUS BENEDICTUS BISCOPP, abbas, et nutricius Bedæ presbiteri, ministerque Regis Oswini, patriam relinquens in insula Lyrinensi in monachum attonsus est. Inde, Romam veniens, Theodororum Cantuariensem archiepiscopum et Adrianum ejusdem collegam Britannias adduxit, ac monasterium Sancti Petri Cantuariæ regendum suscepit. Postea duo monasteria, quorum unum, 70 familiarum, in honore Sancti Petri, ad ostium Wiri fluminis, quod nunc Wermouth-monachorum dicitur, et

aliud, 40 familiarum, in ripa Tyny fluminis, quod modo MS. Eccl.
Jarowe nuncupatur, construxit, quibus utrisque abbatis Cath.
jure præfuit. Usque quinques Romam visitavit, libros et Dunelm.
reliquias sanctorum ad monasteria sua revexit, et artem
vitriariam primus ad partes suas attulit. Beda, ex vita
eiusdem* sub anno Gratiae 676.

SANCTUS DIONISIUS, monachus et abbas.

SANCTUS JOHANNES, monachus et abbas.

fo. 22.

SANCTUS ADRIANUS, abbas.

SANCTUS COLUMBANUS, monachus et abbas.

SANCTUS STEPHANUS, abbas.

fo. 22v.

SANCTUS BRENDANUS, abbas.

SANCTUS COLUMBA, monachus et abbas.

SANCTUS EUGIPPUS, monachus et abbas.

SANCTUS ADAMPNANUS, monachus et abbas.

fo. 23.

SANCTUS DANYELL, monachus et abbas.

SANCTUS THEODORUS, monachus et abbas.

(116)

NOMINA DOCTORUM.

SANCTUS DIDIMUS ALEXANDRINUS, monachus et doctor.

MARIANUS SCOTUS, doctor.

fo. 23v.

ORESIESIS, monachus et doctor.

JOHANNES SCOTUS, monachus et doctor.

GRACIANUS DE TUSCIA, monachus et doctor.

fo. 24.

URSINUS, monachus et doctor.

SANCTUS SEVERUS, qui et Sulpicius, monachus et doctor.

VINCENTIUS LIRINENSIS, monachus et doctor.

fo. 24v.

SOPHRONIUS, monachus et doctor.

CASSIODORUS, doctor.

PAULUS DIACONUS CASSINENSIS, monachus et doctor.

EFFREM, monachus et doctor.

fo. 25.

MS. Eccl. VENERABILIS **BEDA**, doctor, presbiter, et monachus,
 Cath. Dunelm. septimo ætatis suæ anno traditus est Benedicto Biscopp,
 B. III. 30. abbatи monasterii Giruensis, quod nunc Jarowe dicitur,
 educandus, qui, 19 ætatis suæ anno, in diaconum, et 30 in
 presbiterum, a Sancto Johanne Archiepiscopo Eboracensi
 est ordinatus, sicque cunctum vitæ tempus in eodem
 monasterio peragens vitam Sancti Cuthberti conscripsit et
 omnem meditandis et exponendis scripturas (*sic*) operam
 dedit. Libros edidit quos in fine Historiæ suæ Anglicanæ
 enumerat, post quorum editionem ibidem obiit ibique
 sepultus fuit. Sed postea apud Dunelmum, primo cum
 corpore Sancti Cuthberti, deinde in Galilea Dunelmensi in
 feretro per Hugonem episcopum constructo, ejus ossa sunt
 translata. Ex libro de Exordio et Progressu Ecclesiæ
 Dunelmensis. Et ex libro ejusdem de Gestis Anglorum,
 lib. 5^{to}, ca^o 25. Sub anno Gratiæ 729.

HELINANDUS, monachus et doctor.

fo. 25v. **SANCTUS BOISILUS**, monachus et prepositus ecclesiæ
 Mailrosensis, magnarum virtutum et propheticī spiritus
 sacerdos (117) fuit. Sancto Cuthberto, jubente Abbe
 Eata, habitum monachalem tradidit; cuius monitis et
 exemplis instructus quod episcopus foret futurus cognovit.
 Mortem propriam et alia plurima predixit. Beda de Gestis
 Anglorum, li^o 4^{to}, ca^o 25 (27). Floruit anno Gratiæ 651.

SANCTUS PAULUS, primus heremita et monachus.

SANCTUS NEOTUS, regis West Saxonum Eldulphi filius,
 monachus.

SANCTUS GUTHLACUS, monachus.

(118) IV. Scripturæ sub Imaginibus Regum* MS. Cosin,
 Ad ostium Chori Ecclesiæ Dunelmensis ex B. II. 2,
 parte Australi. 1660.
 p. 15.

Octo Reges Totius Angliæ qui antiquas possessiones et libertates Ecclesiæ Sti Cuthberti confirmauerunt et plures de nouo addiderunt.

Rex West Saxonum Alured^s per Danos oppressus et [Aluredus Rex]. per Sanctum Cuthbertum in forma pauperis visitatus et confortatus de Danis triumphans Monarcha est effectus. et suo adjutori St^o Cuthberto terram inter Tesam et Tinam cum regalitate contulit possidendam.

Rex Edwardus senior filius Aluredi Patri succedens [Edwardus senior Rex]. memor beneficii suo Patri per St Cuthbertum impensi, eundem Sanctum et suam Ecclesiam multum honorauit et privilegiavit. Plurimaqz dona Regalia eid'm conferebat.

Rex Ethelstanus filius Edwardi primi a patre monitus Ethelstane Rex. p. 16. St^m Cuthbertum et ipsius Eccl'iam in pluribus ditavit, et possessiones per Danos ablatas pro magna parte restituit ac Eccl'iam Beuerlacensem in multis honorauit et priuilegiauit.

Rex Edmundus frater Ethelstani legem Cuthberti* ut Edmundus Rex. in vulgari Saxonico dicitur: Mid. ffullon: Indon et Wreck et Witwiter. et Inner. et Sacca et Socne, cum plenis legibus et quietudinibus omni terræ St Cuthberti dedit et super Sepulchrum ejus obtulit.

Rex Angliæ et Danamarchiæ Kanutus ad corpus Sti Kanutus Rex. Cuthberti Dunelmum nudis pedibus a Garmundisway venit, Et eisqz servitoribus Monachis Staindropam cum appendicijs donauit Scottos. Wandales. Northwagenses¹ subjugavit, in locis quibus pugnauit Ecclesias fundauit.

Rex Will'mus Conquestor omnes terras et libertates. Will'mus Conquestor. quas antiqui Reges Anglorum St^o Cuthberto dederunt ratificauit Houedenshire Episcopo. et Hemmingburgh Monachis Dunelm. de nouo donauit: ac Billingham. quod mali homines abstulerunt Monachis restituit.

* MS. is altered to "Northwagensis."

MS. Cosin, (119) Rex Will'mus Secundus dedit St^o Cuthberto et
B. II. 2.
1660. Will'mo Ep'o et successorib⁹ suis Aluerton Shire et
Rex W^m Monachis Dunelm. Ecclesias de Aluerton: Siggeston et
Secundus. de Runton,¹ et plures terras in Comitatu Nottingham, ac
etiam antiquas libertates Eccl'iæ Dunelm. confirmauit.

Ien. Rex I. Rex Henricus Primus hanc legem St^o Cuthberto con-
stituit. quatenus omnis terra. quæ ei data siue de illius
f. 17. pecuniâ empta fuerit, libera et quieta. cum o'ibus terris
eius. ab omnibus Consuetudinibus quæ ad Regis Coronam
pertinent. ita ut nullus jus in ea ulterius expetat. cujus-
cunq^z debiti uel seruitutis ante fuisse constiterit :

Scripturæ sub Imaginib⁹ Regum² ad ostium Chori
Eccl'iæ Dunelm. ex parte Boreali.

Sex Reges Northumbriæ a Treanta et Mersee usq^z
ffoorth. ubi est mare Scotticum. et Duo Reges Scotiæ
promotores hujus Eccl'iæ Sedis Ep'alnis et Coetus Mona-
chalis.

Oswaldus Rex. Oswaldus Sanctus fundator Eccl'iæ et Sedis Ep'alnis ac
coetus monachalis qui quondam erant³ in Lindisfernia nunc
sunt in Dunelmo Cujus caput cum corpore Stⁱ Cuthberti
requiescit.

Oswin Rex. Rex Oswin frater Stⁱ Oswaldi Pendam Regem
Merciorum Paganum Stⁱ Oswaldi occisorem in bello
superauit et occidit, et pro hac victoria sibi a Deo
concessa. plura Monasteria fundauit, et dotauit, quorum
sex erant in Deira et sex in Bernicia :

Egfridus Rex Northumbriæ. Egfridus Rex Northumbriæ Stⁱ Cuthbertum consecrari
fecit in Ep'um Lindisfernensem et sibi dedit Ciuitatem
Lucubaliam, quæ nunc dicitur Carleil, ac Manerium
Regium de Creak cum pertinentijs. Dedit etiam posses-
siones ad fundandum monasterium de Warmoth et Jarro.

Rex Alfrid⁹ Northumbriæ. p. 18. Rex Northumbriæ Alfridus dedit Monachis Lin-
disfernens. locum in Rippon, ubi fundatum erat
Monasterium Monachorum: in quo S: Cuthbertus ad
Receptionem hospitum deputatus Angelum Domini in

¹ Apparently Rounton, in Allertonshire.

² MS. has "Regnū."

³ MS. has "erat."

specie hominis recepit. dedit et S^{to} Wilfrido terram juxta MS. Cosin,
Stanfordiam ubi est prioratus S^{ti} Leonardi : B. II. 2,
1660.

(120) Sanctus Ceolwlfius Rex Northumbriæ in Scientijs S: Ceolwlfis
Diuinis et humanis nobiliter instructus: in tantum quod Rex North
Beda librum de gestis Anglorum illi misit ad examinan-
dum. Anno nono Regni sui relictâ Corona factus est
Monachus Lindisfernensis cuius ossa ut sanctæ Riliquæ
in Eccl'iam hanc sunt translata :

Guthredus Rex per S: Cuthbertum in Regem pro- Guthredus
motus totam terram cum jure Regali inter Tine et Rex.
Weere eidem S^{to} Donauit Aduersus quem Scotti apud
Mungdnigdene¹ pugnaturi subito terræ hiatu sunt absorpti
precibus S^{ti} Cuthberti et Regis Guthredi :

Edgarus Rex Scotiæ dedit Deo et S: Cuthberto ac [Edgarus
monachis in Eccl'ia Dunelm. seruientibus Regiam Man- Rex Scotiæ
sionem de Coldingham ubi dedicari fecit Eccl'iam in
honore B. Mariæ. Dedit et his plures villas in Lodoneyo
secundum voluntatem eorum disponendas:

Dauid Rex Scotiæ confirmavit Donationem regis Edgari [Dauid Rex
super Coldingham et aliis. cuius donationi ipse Dauid Scotiæ].
addidit plures villas et terras cum magnis libertatibus et
quietudinibus ac franchisesis. Confirmauit etiam Ecclesias et
villas eisdem per alios datas p. 19.

Scripturæ sub Imaginibus Pontificum Ad Ostium Chori Ecclesiæ Dunelm. ex parte Australi.

S^{tu}s Cuthbertus Monachus Ep'us Lindisfernensis. nunc S. Cuth:
patronus Ecclesiæ et Ciuitatis ac Libertatis Dunelm. cuius
corpus post 418 annos Sepulturæ suæ incorruptum et
flexibile dormienti quam mortuo similius est inuentum et
sic vitam intemeratam² coīnendat corporis Incorruptio :

S^{tu}s Eadbartus Monachus septimus Ep'us Lindisfernensis- S. Eadbertu
sis. vir sapientia Diuinarum Scripturarū et obseruantia
præceptorum coelestium. ac maxime operac'oe eleemosy-
narum insignis Corpus S^t Cuthberti post vndeциm
Sepulturæ suæ annos incorruptum et flexibile inuentum

¹ Mundynge deene (Metr. Life, 4917), said to be one mile south of
Norham. (Lel. Coll. i, 329).

² MS. has "in temeritateim."

MS. Cosin, absqz læsione pannorum quibus erat involutum de terra
 B. II. 2,
 1660. jussit leuari, et Theca reconditum super pauimentum
 Dignum uenerac'onis locari, in quo Sepulchro idem Ead-
 bartus sepultus erat, sed in ultima translac'oe Corporis
 Sti Cuthberti ejus (121) Reliquiae cum eodem corpore sunt.
 Et in hac Ecclesia Dunelm. adhuc seruatae :

S: Eadfridus. p. 20. **Stus Eadfridus** De habitu Monachali octavus Ep'us
 Eccl'iæ Lindisfernensis Hujus hortatu venerabilis Beda
 presbyter et Monachus Giruensis vitam Sti Cuthberti
 tam in metro quam in prosa composuit. Cujus ossa in
 Arca cum corpore Sti Cuthberti sunt inuenta, et in hac
 Ecclesia Dunelm. concruata :

S: Ethelwold. **Stus Ethelwoldus** de habitu Monachali nonus Ep'us
 Eccl'iæ Lindisfernensis. Hic primo religiosæ¹ vitæ Abbas
 et presbiter Monasterij Mailrocensis et quondam Beati
 Cuthberti dignus Minister erat ac Ep'us consecratus
 sanctissime vixit et obijt cujus ossa cum Corpore Sti
 Cuthberti inuenta, et in hac Ecclesia in Scrinio sunt
 reposita.

Walcherus. Walcherus Ep'us sextus hujus loci Dunelmi et de habitu
 seculari consecratus. Hic Walcherus reperiens in alba
 Ecclesia, quæ erat in Loco ubi nunc est Tumba St
 Cuthberti in claustro cum paucis Monachis Clericos
 Seculares insolenter uiuentes et ritum Monachorum in
 officio Diuino seruantes proposuit Monachos, quibus
 monasterium de Wermuth et de Jarrow cum suis perti-
 nencijs prius commiserat, secundum morem Lindisfernenc-
 cis Ecclesiæ eos absqz secularibus ministraturos, in
 hunc locum introducere. sed per Northumbrenses in Eccl'ia
 de Gateshead peremptus propositum suum ad effectum non
 perduxit.

Will's Ep'us, p. 21. Will'mus de Sto Karilepho septimus Ep'us hujus loci,
 et de habitu monachali consecratus Hic Will'mus
 intelligens propositum sui predecessoris Walcheri de
 introductione Monachorum in hunc locum, et quod
 quidam de Clericis hujus loci causa erant : Necis Walcheri
 Ep'i fultus autoritate Apostelicâ (*sic*) et autoritate Regiâ

¹ MS. has "a eligeosæ."

dictos Clericos de hoc loco ad Ecclesias de Awckland et MS. Cosin,
Darlington et De Norton transtulit, et Monachos de
Warmoth et Jarrow hic induxit: Ac Houeden Shire a
Rege Will'mo primo et Alvertonshire a Rege Will'mo
secundo et plures terras Monachis hujus Eccl'iæ adquisiuit.
Hunc Chorum a fundamentis construxit.

B. II. 2,
1660.

Ranulphus octauos (*sic*) Ep'us hujus loci, et de habitu Ranulphus
seculari consecratus. Hic Nauem hujus (122) Eccl'iæ per
prædecessorem suum immediatum Will'mum inchoatam
ad tectum perduxit. Corpus Sti Cuthberti de loco in
alba Eccl'ia, ubi nunc est Tumba in Claustro post annos
depositionis ejus 418 A° gr'æ 1109 incorruptum et flexible
inventum in hanc Eccl'iam ubi nunc transtulit. Inter
hanc Eccl'iam et castrum destructis habitaculis in plani-
ciem rededit. Hospitale de Kepeir fundauit veterem
pontem de framwelgate in Dunelmia et Castrum de
Northam construxit. ac plura ornamenta huic Ecclesiæ
reliquit et erat Ep'us 29 annos.

Hugo de Puteaco 11^{mus} hujus loci Ep'us Dunelmi et de Hugo de
habitu seculari consecratus. Hic Hugo de sanguine Regio Puteaco.
natus, et Thesaurius (*sic*) Eborum electus per Capitulum
hujus Eccl'iæ consecratus est Ep'us ejusdem per Suīnum
Pontificem Gallileam cum feretro Sti Bedæ composuit
Hospitale de Sherburn fundauit et dotauit. Pontem de
Eluet et plura ædificia in castello Dunelm. ac Turrim
ualidam in Northam, et Eccl'iam de Derlington a funda-
mentis construxit Sadbergiam quæ de antiquo jure hujus
erat Eccl'iæ. De manu Regis pro undecim millibus
librarum redemit ac pretiosa ornamenta huic Eccl'iæ
reliquit. Jura et libertates Sti Cuthberti prudentè defendit,
ac completis in Ep'atu xlj annis in Domino feliciter
obdormiuit. et obiit apud Houeden.

Scripturæ sub Imaginibus pontificum ad ostium
Chori Eccl'iæ Dunelm. ex parte Boreali.

S^t Aidanus natione Scotus Monachus Monasterij de S: Aidanus.
Hij Ep'us factus per S^m Oswaldum vocatus A^{no} Gratiæ
635 fundavit sedem Ep'aalem et Monachorū congregatiōē

MS. Cosin, in Insula Lindisfernensi. Ac Gentem Berniciorum cooperante B. II. 2,
1660. rante S^{to} Osw^o ad fidem Xpi conuertit. Hujus Aidani animam S^t Cuthbertus ab Angelis in cœlum deferri conspexit et ejus caput et ossa in hac Eccl'ia Dunelm. ut sanctæ Reliquiæ sunt seruata :

S. ffinanus. Sanctus ffinanus natione Scotus et Monachus secundus erat Ep'us Lindisfernensis : Hic baptizavit Sigebertum Regem Orientalium Saxonum, et peadam mediterraneorum Anglorum principem, ac: Cedd: presbiterum et Monachum Eccl'iae Lindisfernensis ordinauit Ep'um Genti Orientalium Saxonum et completis in Ep'atu Decem Annis in D'no fæliciter obdormiuit :

S. Eatas. (123) Sus Eata Monachus et Abbas Mailrosensis et Lindisfernensis fecit S^t Cuthbertum Monachum ac propositum (*sic*) siue priorem primo Mialrosensē post Lindisfernensem, et dato loco ab Alfrido Rege in Rippon fundauit Monasterium Monachorum, ubi S^t Cuthbertus hospitio suscepit Angelum D'mi, et Ep'us factus quintus in ordine rexit Eccl'iam Lindisfernensem simul cum Eccl'ia de Hexham cujus ossa in Eccl'ia de Hexham sunt canonizata :

Ecgredus. Ecgredus de habitu Monachali 14^{mus} Ep'us Lindisfernensis, hic vir natu nobilis dedit S^{to} Cuthberto Eccl'iam de Northam quam ædificauit, villam quoq^z de Gedworth cum appendicijs Eccl'iam quoq^z et villam de Geynford et quicquid ad eam pertinet :

Eardulphus. Eardulphus de habitu Monachali sextus decimus et ultimus Ep'us Eccl'iae Lindisfernensis. Hic vir magni meriti erat auditio adventu Danorum Paganorum Ille [et¹] Edredus Abbas tollentes secū Corpus S^{ti} Cuthberti Eccl'iam Lindisfernensem reliquerunt post annos 241 ex quo sedis Ep'alis cum Cœtu Monachali ib'm erat instituta Anno p. 24. Gra: 875 et de loco ad Locum fugientes per Septennium rabiem Danorum tandem reportauerunt dictum Corpus in Cestriam in Streta. ubi per centum et tredecim Annos dictum corpus et sedes Ep'alis permanserunt :

¹ Not in MS.

Cutheardus secundus Ep'us Conkcestren. et de habitu MS. Cosin,
 Monachali : Hic Cutherdus de pecunia Stⁱ Cuthberti ad
 opus ejusdem emit Bedlington cum appendicijs. Et cum Cutheardus.
 B. II. 2,
 1660.
 miles quidam Regis Reynwaldi Pagani, Onlafbal nomine et
 ipse Paganas (*sic*) qui terras Stⁱ Cuthberti usurpauit et eidem
 Sancto impropereauit ad Ep'um et congregacō'em multis
 injurijs vexauit, ad ostium Eccl'iæ veneratur (*sic*), et alterum
 inter alterum extra pedem posuerat quasi clavus confixus
 stetit, sicq^z est tortus, quod miseram animam in eodem
 loco reddere est compulsus Stⁱ Cuthberti meritis et
 Cutheardi precibus. quo exemplo omnes alij contriti¹ nihil
 quod Eccl'iæ Stⁱ Cuthberti competabat. (*sic*) ulterius inua-
 dere presumebant.

Aldwinus nonus et ultimus Ep'us Conkcestrensis ac Aldwinus.
 primus Dunelmensis. et de habitu Monachali Hic
 Aldunus Ep'us vir eximiae Religionis et prosapiæ nobilis
 anno gr'æ 995 cœlesti p̄monitus oraculo Corpus Stⁱ Cuth-
 berti in Dunelnum transportauit. Quem locum Denssis-
 (124)sima undiq^z sylua pro tunc occupauerat, nullus
 habitaculis ibi constructis, ubi infra breue Eccl'iam et
 habitacula cum auxilio Comitis Northamimbrorum
 dum necessitatem paterentur ad tempus præstит, quod p. 25.
 comites qui ei successerunt per violentiam detinuerunt.

Edmundus secundus Ep'us Dunelmensis de habitu Edmundus.
 Monachali consecratus : Hic de Clericali habitu per vocem
 de feretro Stⁱ Cuthberti prolatam et per Sacerdotem
 Magnam Missam celebrantem ter auditam nominatus est
 Ep'us eligendus. quod et factum est. sed ille Cathedram
 Prædecessorum suorum, qui Monachi fuerant, nullo modo
 se posse ascendere fatebatur, nisi illos et ipse Monachico
 habitu indutus imitaretur. Quadpropter (*sic*) Monachali
 habitu suscepto a Wlstano Archiepiscopo Eboracen. Ep'us
 Dunelm. est consecratus Et in Eccl'iæ regimine valde
 strenuum se exhibebat Nullius potentia, Res vel terras
 hujus Eccl'iæ passus est violari vel inde auferri, prauis
 multum erat metuendus, ac bonis humilis amandus.

¹ So apparently in MS., for "conterrīti," the word used in *Hist. Transl. S. Cuthb.*, Surtees Symeon, I, 166,

(125) V. LIBERATURA SPECIALIS.* 1510.

Magistro Johanni Underwod, 3 ulnæ.¹
 Magistro Scolarium, 3 uln. Item M. Cheston, ulnæ.
 Et eidem hoc anno quia pro patre.
 Magistro Thomæ Farn de pannario, 4.
 Et domino Priori ex precepto, 4 uln.

GENEROSI.

Willielmo Bulmer, militi, 3 uln.
 Johanni Rakett, 3.
 Henrico Killinghal, marshall, 3 et 1¾ præter &c.
 stipend.
 Hugo Holland, 3 et 1 ultra. Quietus in stipendio.
 Radulpho Hagerston, 3 et 1 ultra. Solvit.
 Roberto Langforth, cantori, 3 et 1 ultra 2s. 8d. In
 stipendio.
 Johanni Salamond, 3, ex precepto, et 1 ultra solvit 2s. 8d.
 Magistro Johanni Clerk, ex precepto Domini, scribæ, 3
 et 1 ultra.
 (Esset inter valectos pro officio scribæ. Quietus.)
 Leonell Elmeden, kervour, 3 et 1 ultra. In stipendio.

CLERICI VALECTI.*

Clerico capellæ 3.
 Clerico supprioris 3.
 Clerico bursarii 3.

VALECTI.

Johanni Buckley, valecto cellarii vini, 3 et 1 ultra. In
 stipendio.
 Petro Barnard, cursori scaccarii, 3 et 1 ultra. In
 stipendio.
 Thomæ Taylyour, popinario,* 3 et 1 ultra. In stipendio.
 Johanni Browell, yoman ussher, 3 et 1 ultra.
 Roberto Burges, valecto stabuli, 3 et 1 ultra. In
 stipendio.

* The figures denote the number of ells of cloth *delivered* to each person.

(126) Edwardo Swalwell, valecto Terrarii, 3 et 1 ultra.

Ricardo Person, valecto coco domini Prioris, 3.
 Roberto Langforth, janitori, 3.
 Johanni Salamond, provisori cator',* 3.
 Nicholao Brown, barbour, 3.
 Christofero Wrangham, valecto refectorii, 3.
 Johanni Hudspeth, valecto parvæ domus Bursarii,* 3 et 1 ultra.

Georgio Scot, pistori, 3.
 Willielmo Sanderson, fabro, 3.
 Johanni Wynter, padoxatori, 3.
 Johanni Champnay, carpentario, 3.
 Henrico Brown, carpentario, 3.
 Thomas Benet, valect sclater, 3.
 Thomas Thomson, sawer, 3.
 Willielmo Pape, valect' carter, 3.
 Willielmo Midilton, whlewright, 3.
 Ballivo de Billingham, Georgio Davyson, 3.
 Ballivo de Shells, Willielmo Sanderson, 3 et 1 ultra.

Quietus.

Ricardo Tyndall, catori apud Newburn raw, 3.
 Roberto Whitehede, catori apud Sunderlande, 3.
 Edwardo Smyth, catori apud Teas, 3.
 Johanni Raket, forestario de Bearparke, 3.
 Relictæ Morlande, firmario (?) de Pitington, 3.
 Johanni Cowper, cowper,* in officio, 3.
 Johanni Nicholl, coco lardariæ carnium, 3.
 Rauff Dicson, barngreiff* de Billingham, 3.
 Georgio Davison, barngreiff de Wolveston, 3.

VALECTIS OFFICIARIORUM.

Sacristæ, pro 5 valectis, 15 uln. et gratis $\frac{3}{4}$.
 Hostillario, 3 valectis, 9 uln. et $\frac{3}{4}$ gratis.
 Cellerario, pro 1 valecto, 3 uln.
 Elemensoinario, pro 2 valectis, $3\frac{1}{2}$ uln. pro uno, et 3 uln.
 pro alio.
 Camerario, pro uno valecto, 3 uln., et 1 uln. ultra.
 Johanni Florenc, 3 uln., ex precepto, quia non tunc
 serviens, et 1 ultra. In stipendio.

ET DOMINO PRIORI, 6 uln.

GROMI.*

Ric' Catlynson, gromo cameræ, 3 uln., et $\frac{1}{2}$ ultra.
 Heliæ Kelsey, gromo popinæ, 3 et $\frac{1}{2}$ ultra.
 (127) Thomæ Foster, gromo aulæ, 3 et 1 ultra.
 Jacobo Foster, gromo stabuli, 3 et 1 ultra.
 Johanni Cotysfurth, gromo bursarii, 3 et 1 ultra.
 Johanni Wryght, gromo terrarii, 3 et $\frac{1}{2}$ ultra.
 Thomæ Swalwell, 3, granario.
 Ricardo Stobbs, 3, aledrawer.
 Cuthberto Verty, 3, gromo coco.
 Johanni Clerke, cater, 3.
 Thomas Bowman, 3, ortulano.
 Henry Bayle, 3, claustrario.
 Willielmo Leigh, fyshake,* 3.
 Willielmo Jacson, sethar,* 3.
 Willielmo Robynson, cator, 3.
 Roberto Busby, slawghterman, 3.
 Johanni Dicson, bowter,* 3.
 Edwardo Brown, bowter, 3.
 Ricardo Pentland, maltster, 3.
 Edmundo Elison, maltster, 3.
 Edwardo Withan, mylner, 3.
 Ricardo Batmanson, bagman,* 3.
 Johanni Richardby, carter, 3.
 Johanni Shoroton, carter, 3.
 Antonio Thomson de Rille, 3.
 Thomæ Falderley, palesser* de Beaupark, 3.
 Willielmo Moryson, waynman, 3.
 Roberto Redeman, waynman, 3.
 Roberto Sanderson, procuratori de Norham, 3.
 Hostillatori, pro 3 gromis, 9 uln., et 3 uln. ultra scilicet
 cuilibet 1 uln.
 Sacristæ, pro 5 gromis, 15 uln. et $\frac{3}{4}$ gratis.
 Elemosinario, pro uno gromo, 3 uln.
 Camerario, pro uno gromo, 3 uln.
 Communiario, pro uno gromo, 3 uln.
 Cellarario, pro 2 gromis, in singyll clothe.*
 Apprenticio kervour, ex precepto Domini, 3 uln.
 Apprenticio lathami,* ex precepto Domini, 3 ush.

Et venditæ Thomæ Kirkeman 3 uln. 5s. in stipend.

Et DOMINO PRIORI 6 uln.

DOMINO PRIORI ut infra 6 uln. generos. 6 uln. valect. 6 uln. gromor.

Capt. hoc anno de pannario Dunelm. W^o. Mildesley 3 pec. panni generosorum,* quælibet continens 18 uln. Et de eodem, pro magistro Scolarium et . . . preste,* 8 uln. de sad,* et pro Magistro Thomæ Farn, commissario nostri Archidiaconatus, (128) 4 uln. Summa 66 uln. viz. 2 cloths integr. et $\frac{3}{4}$ ad 53s. 4d. £7 6s. 8d.

Item de valectis 6 pece ad 18 uln. continentis, 108 ma. uln. viz. 4 cloths et $\frac{1}{2}$ ad 46s. 8d. £10 10s.

Item 10 pec. gromorum ad 18 uln.

Item 2 singill pece contin. 18 uln. dowbill.

Item 1 pec. panni stricti cont. 12 uln. singill excepto (qr.?).

Et altera pecia stricti panni cont. 12 uln. singill excepto qr. Summa gromorum 193 ma. uln. viz. 8 pece integr. $\frac{1}{2}$ et $\frac{1}{4}$ et 3 uln. ad 40s. £17 15s.

Summa totalis £35 11s. 8d.

Et præter pec. 11 uln. generos. de me ex panno meo proprio.

Summa ulnarum 338 ma.

Ric. Bentley, 3.

Chr. Brown, 3.

Sand. Loksmyth sibi vend. 3.

Tho. Whitfelde, 6 uln. strict. et ultra.

(129)

VI. INDULGENTIÆ.*

I.—*Indulgencie concessæ omnibus conferentibus de bonis suis ad Fabricam Ecclesiæ Dunelmensis.*

UNIVERSIS has literas inspecturis vel audituris, Thomas Prior, et Conventus Dunelmensis Ecclesiæ, salutem in Domino. Quamvis ad opera misericordiæ diligenter in hâc vitâ seminanda Christiani populi, tam ex Catholicæ fidei professione quam ex evangelicâ pariter et apostolicâ exhortacione, teneantur astricti, ut, diem visitacionis extremæ pietatis operibus præveniendo, æternorum intuitu præmiorum seminare studeant in terris, quod, reddente Domino, cum multiplicato fructu recolligere mereantur in cœlis; volentes tamen fidelium populorum animos spiritualibus beneficiis ac cœlestibus promissis specialiter incitare, ut ad fabricam Ecclesiæ nostræ promovendam de bonis sibi a Summo Largitore collatis largas cum devotione dextras extendant; quod quidem opus esse pietatis eximum et insigne cunctis per fissuras et fracturas ipsius Ecclesiæ ex orientali sui parte prominentes, ac terribilem ruinam minantes intuentibus veraciter apparet, numerositatem dierum quos quidem sumimus Pontifex ac quidam Episcopi, tam Angliæ quam Scottiæ, omnibus illis auctoritate pontificali ex injunctâ sibi penitenciâ relaxaverunt, qui pias elemosinas ad opus dictæ Ecclesiæ erogare curaverint, numerum quoque missarum ac psalteriorum, quæ viri religiosi omnibus fabricam supradictæ Ecclesiæ ex suis elemosinis promovere volentibus, liberali magnificentiâ concesserunt, ad universorum noticiam præsenti scripto inserere decrevimus. Noverit igitur universitas vestra, a Domino Papa XL dies, ab Archiepiscopo Ebor. XL dies, de Hugone Episcopo Dunelm. LXXX dies, de Nicholao Episcopo Dunelm. XL dies, ab Episcopo Karliolensi XL dies, ab Episcopo Lincoln. XL dies, de Episcopo Galwathia* XL dies, de Episcopo Sancti Andreæ XL dies, de Episcopo Duncheldens. XL dies, de Episcopo Glascuens. XXX dies, omnibus prædictæ ecclesiæ benefactoribus de injunctâ sibi poenitenciâ misericorditer esse indultos. Et est summa dierum CCCC et XXX^{ta} dies.* Preterea noveritis ab Abbe et Conventu Novi Monasterii DC missas et M

psalteria, ab Abbe et Conventu de Alba Landa ccc missas et ccc psalteria, a Priore et Conventu Augustaldens.* ccc missas et ccc psalteria, a Priore et Conventu de Brenkeburn ccc missas (130) cum omnibus psalteriis in ecclesiâ suâ dicendis, a Priore et Conventu de Tynemuth ccc missas et cc psalteria, a Priore et Conventu de Coldingham cccc missis et cccc psalteria, a Priore et Conventu de Boulton LXXX missas, a Priore et Conventu de Finchall cccc missas et cccc psalteria, a Priore et Fratribus de Insula ccc missas et cc psalteria, a Fratribus de Banburgh c missas, a Fratribus de Jarwe ccc missas, a Fratribus de Weremuth cc missas, a Fratribus de Farn c missas et c psalteriâ, a Priorissâ et Conventu de Nesham ccc psalteria, a Priorissâ et Conventu de Lamely ccc psalteria, a Priorissâ et Conventu de Berewich LX missas & ccc psalteria, a Priorissâ et Conventu de Halistan LII missas et ccc psalteria, a Priorissâ et Conventu de Novo Castro ccc psalteria, cum ceteris bonis quæ in singulis ecclesiis prænotatis fient privatim et publicè, benefactoribus omnibus prænominatis liberaliter esse concessa. Summa vero psalteriorum IV. m. Nos autem, præter missas superscriptas, facimus singulis diebus sex missas pro prædictis benefactoribus in monasterio nostro celebrari. Et est summa missarum VII^m ccc et xxxii. Et in hujus rei testimonium sigillum nostrum præsentibus literis fecimus apponi. (*Before 1244.*)

II.—*H. Elyens.* conferentibus ad fabricam IX altarium XL dies per septem annos. Anno M.CC.XXXV.*

OMNIBUS hoc scriptum visuris vel audituris, H., Dei gratia Eliensis Episcopus, salutem in Domino. Inter præclaros Christi Confessores quorum præsentia corporalis Anglicanæ patrocinatur Ecclesiæ, Beatus Cuthbertus non mediocre sanctitatis præconium dinoscitur optinere. Nec immerito laudibus humanis attollitur, cuius meritis infirmi sanitatis gratiam consequuntur. Cujus caro carie carens et prorsus integrè perseverans, dormientem potius quam mortuum repræsentare videtur. Membra namque beati viri manere penitus incorrupta, non solum Venerabilis Bedæ presbiteri scriptura testatur, verum etiam probavit ipsius sanctissimi

corporis translatio, sub hoc novissimo tempore celebrata. Hic itaque thesaurus, super aurum et topazion preciosus, apud Dunelmensem requiescit Ecclesiam, ubi supra sacrum illius sepulchrum devocio veterum lapideas erexit testudines, quæ jam nunc plenæ fissuris et rimis, dissolutiōnem sui indicant imminere, adeoque propinquam minatur ruinam, ut quicunque molem illam tam suspecte pendentem aspexerit veraciter dicere possit, quoniam terribilis et tremendus est locus ille. Cum autem venerabilis frater Dominus R. Dunelmensis Episcopus, tam manifesto desiderans obviare periculo disponat, auxiliante (131) Domino, apud orientalem supradictæ Ecclesiæ partem novum opus extruere in quo ipsius sancti Confessoris corpus valeat tutius pariter et honestius collocari, universitatem vestram monemus et hortamur in Domino, ut ad præfati operis fabricam celerius consummandam de bonis vobis a Deo collatis aliqua caritatis subsidia velitis misericorditer erogare, quatenus per hæc et alia bona quæ feceritis æterna possistis gaudia promereri. Nos vero de Dei misericordia et de gloriosæ Virginis, necnon et Sancti Cuthberti omniumque sanctorum meritis confidentes, omnibus qui fabricæ memoratae pias elemosinarum largitiones impenderint, seu prædictum locum per hoc septennium proxime futurum causa orationis adierint, et quorum Diocesani hanc indulgentiam nostram ratam habuerint, si de peccatis suis vero contriti fuerint et confessi, triginta dies de injunctâ sibi penitentiâ relaxamus. Data London. anno gratiæ Millesimo Ducentesimo tricesimo quinto. Septimo id. Julii.

III. INDULGENTIA quadraginta dierum concessa per Clementem, permissione divina ecclesiæ Dumblanensis ministrum humilem, omnibus visitantibus Majus Altare in ecclesia Dunelmensi per ipsum in honorem Sanctæ Mariæ semper virginis consecratum. Data apud Dunelm. die consecrationis predicti Altaris, scilicet nonis Junii, pontificatus anno xxx. *In dorso 1240.*

IV. INDULGENTIA quadraginta dierum concessa per Clementem, permissione divina ecclesiæ Dumblanensis ministrum humilem, omnibus aliiquid ad reparationem

fabricæ Dunelmensis ecclesiæ, quæ horribilem minatur ruinam, conferentibus. Data anno gratiæ 1243, kal. Octobris.

V. INDULGENTIA quadraginta dierum concessa per Silvestrem, Dei gratia Karleolensem episcopum, omnibus visitantibus &c. Data Dunelm., 16 kal. Junii, primo anno pontificatus.

VI. INDULGENTIA quadraginta dierum concessa per Gilbertum, Candidæ Casæ* episcopum, omnibus visitantibus Feretrum Sancti Cuthberti cum orationibus et donis. Data Dunelm. vii. kal. Novembris 1248, pontificatus xiii^o.

VII. INDULGENTIA quadraginta dierum concessa per Ricardum, episcopum Mannensem et Insularum. Data apud Dunelm. primo anno pontificatus.

(132) VIII. INDULGENTIA quadraginta dierum concessa per Gilbertum, Dei gratia Candidæ Casæ episcopum, "omnibus qui ad aliquod de quinque Altaribus in fronte Dunelmensis ecclesiæ positis, quorum fecimus dedicationem, causa devotionis advenerint." Data die dedicationis dictorum Altarium, scilicet xvi. kal. Julii, 1253, apud Dunelm.

IX. INDULGENTIA quadraginta dierum concessa conferentibus aliquid ad Feretrum Sancti Cuthberti per Ricardum, Dei gratia episcopum Dunkeldensem. Data apud Dunholm. 1254.

X. INDULGENTIA quadraginta dierum concessa per Albinum, permissione divina ecclesiæ Breynensis* ministerum humilem, omnibus visitantibus Galileam, &c. Data apud Dunelm., 1254.

XI. INDULGENTIA quadraginta dierum concessa per Abel, Dei gratia episcopum Sancti Andreæ, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam, cum orationibus et donis. Data apud Dunelm. 4 non. Junii, 1254 primo anno pontificatus.

XII. INDULGENTIA quadraginta dierum concessa per Walterum, Dei gratia Norwicensem episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data Dunelm. vi. id. Septembris, 1254. Pontificatus 10^o.

XIII. INDULGENTIA quadraginta dierum concessa per Walterum episcopum Dunelmensem, cum confirmatione Indulgentiæ Silvestris episcopi Karleolensis, Gilberti episcopi Candidæ Casæ datae 7 kal. Novembriis 1248, item Indulgentiæ quadraginta dierum ab eodem singulis diebus in perpetuum ad quodlibet quinque Altarium in fronte ecclesiæ ab ipso consecratorum, anno 1253—Thomæ episcopi Egduensis,* viginti dierum—Clementis episcopi Dumblanensis, viginti dierum, anno 1253, kal. Maii—Indulgentiæ quadraginta dierum concessæ ab eodem eodem anno, non. Junii, in consecratione majoris Altaris singulis diebus in perpetuum—Ricardi Sodorensis, Mannensis, et Insularum, quadraginta dierum—Abel episcopi Sancti Andreæ, quadraginta dierum, 4 non. Junii, 1254—Willielmi¹ episcopi Norvicensis, quadraginta dierum, 6 id. Septembris, 1256—Ricardi episcopi Dunkeldensis, quadraginta dierum, crastino S. Luciæ virginis, 1254—Roberti Rossensis, quadraginta dierum—Willielmi episcopi Catanensis,* quadraginta dierum—Ysaac episcopi Connorensis, quadraginta dierum—Alani epis(133)copi Ergadiensis,* quadraginta dierum. Data apud Aukland 8 id. Aprilis, pontificatus nostri anno septimo (1255).

XIV. INDULGENTIA quadraginta dierum concessa per Alanum, Dei gratia Ergadiensem episcopum, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam. Data apud Dunelm. 1255.

XV. INDULGENTIA Ysaac episcopi Conorensis de quadraginta diebus concessa visitantibus Galileam sive Feretrum Sancti Cuthberti Dunelm. Data apud Dunelm. 1255.

XVI. INDULGENTIA quadraginta dierum concessa per Robertum, Dei gratia Rosensem episcopum, xii. kal. Julii, 1255, pontificatus anno 6^{to}, apud Dunelm.

XVII. INDULGENTIA quadraginta dierum concessa per Willielmum, Catanensis ecclesiæ episcopum, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam cum donis et orationibus. Data apud Dunelm. 16 cal. Octobris, 1255, anno pontificatus 9^o.

¹ Read "Walteri."

XVIII. INDULGENTIA Albini, Dei gratia Breynensis episcopi, concessa omnibus visitantibus quodlibet de quinque Altaribus in fronte ecclesiæ Dunelmensis. Data apud Dunelm., 4 non. Martii, 1256.

XIX. WILLIELMUS, Dei gratia Connorensis episcopus, concedit quadraginta dies Indulgenciæ. Data apud Dunelm. 1258. Pontificatus anno secundo.

XX. INDULGENTIA viginti dierum ad fabricam sive reparationem ecclesiæ Dunelmensis concessa per Willielmum episcopum Glasguensem. Data apud Alnecrumb,* kal. Octobris, 1258.

XXI. INDULGENTIA quadraginta dierum concessa per Henricum, Dei gratia Candidæ Casæ episcopum, omnibus visitantibus, &c. Data Dunelm., die Sancti Leonardi, 1259.

XXII. INDULGENTIA quadraginta dierum concessa per Augustinum, miseracione divina Laudocensem* episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data apud Dunelm. xv. kal. Decembris, 1259.

XXIII. INDULGENTIA quadraginta dierum concessa per (134) G., Archiepiscopum* Eboracensem, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam, et conferentibus, &c. Data Dunelm. xv. kal. Decembris, 1259, pontificatus anno 2º.

XXIV. INDULGENTIA triginta dierum concessa per Robertum, Dei gratia Dumblenensem episcopum. Data Dunelm. pridie id. Septembris, 1260.

XXV. INDULGENTIA viginti dierum concessa per Henricum, miseracione divina Londoniensem episcopum. Data London, 1260.

XXVI. INDULGENTIA viginti dierum concessa per Rogerum, Dei gratia Conventrensem et Lichefeldensem episcopum. Data apud Oxon. 4 id. Martii, sexto anno pontificatus.

XXVII. INDULGENTIA quadraginta dierum concessa per Hugonem Elyensem episcopum. Data London, 3 kal. Martii, octavo anno pontificatus.

XXVIII. INDULGENTIA quadraginta dierum concessa per Archibaldum, miseratione divina Moraviensem episcopum, "omnibus visitantibus Feretrum Venerabilis Bedæ, presbiteri et doctoris egregii, cuius venerandæ reliquæ in majori ecclesia Dunelmensi sunt reconditæ." Data Dunelm. vi. kal. Aprilis, 1268.

XXIX. INDULGENTIA quadraginta dierum concessa per fratrem Carbricum, miseratione divina episcopum Rathbotensem,* dummodo loci dyocesanus hanc indulgentiam ratam habuerit. Data Dunelm. 1273.

XXX. INDULGENTIA quadraginta dierum concessa per Petrum, Dei gratia Archadiensem* episcopum, omnibus visitantibus Feretrum Sancti Cuthberti cum donis, &c. Data apud Dunelm. septimo kal. Januarii, 1273.

XXXI. INDULGENTIA quadraginta dierum concessa per Henricum, Dei gratia Candidæ Casæ episcopum, "omnibus qui ad aliquod de duobus Altaribus in fronte Dunelmensis ecclesiæ in parte australi positis, quorum fecimus dedicationem, causa devotionis advenerint, quorum unum dedicatum est in honorem Sancti Johannis Baptistæ et Sanctæ Margaretæ virginis et martyris, et aliud in honorem Sancti Andreæ et Sanctæ Mariæ Magdalenæ." Data die dedicationis dictorum Altarium, scilicet, (135) vii. kal. Januarii, anno Domini M.CC.LXX quarto, apud Dunelm.

XXXII. INDULGENTIA quadraginta dierum concessa per Robertum, Dei gratia Dunelmensem episcopum, cum confirmatione Indulgenciarum predecessorum suorum. Data apud Myddelham xiii. kal. Martii, pontificatus anno primo.

XXXIII. INDULGENTIA quadraginta dierum concessa per Walterum, permissione divina Rofensem episcopum, omnibus aliquid de bonis suis ad reparationem novæ fabricæ Dunelmensis ecclesiæ celerius consummandam conferentibus; "præsentibus usque ad prædictæ fabricæ inchoatæ perfectionem valitus." Data apud Dunelm. xii. kal. Septembris, 1277.

XXXIV. INDULGENTIA quadraginta dierum concessa per eundem episcopum omnibus visitantibus Feretrum Sancti Cuthberti. Data eodem die.

XXXV. INDULGENTIA quadraginta dierum concessa per Willielmum, Dei gratia episcopum Sancti Andreæ in Scocia. Data apud Dunelm. pridie idus Octobris, 1277.

XXXVI. INDULGENTIA quadraginta dierum per Willielmum, permissione divina Norwicensem episcopum, omnibus conferentibus aliquid de bonis suis ad reparationem novæ fabricæ Dunelmensis ecclesiæ. Data apud Dunelm. nonis Martii, 1278.

XXXVII. INDULGENTIA quadraginta dierum concessa per Robertum, Dei gratia Batoniensis ecclesiæ episcopum, omnibus visitantibus Feretrum Sancti Cuthberti cum orationibus et donis. Data apud Dunelm. xvi. kal. Octobris, 1280.

XXXVIII. INDULGENTIA quadraginta dierum concessa per Petrum, Dei gratia Conerensis ecclesiæ episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data apud Dunelm. kal. Mar. 1280.

XXXIX. INDULGENTIA quadraginta dierum concessa per Willielmum, Dei gratia Dunkeldensem episcopum, omnibus visitantibus Feretrum Sancti Cuthberti et aliquid conferentibus. Data apud Dunelm. xv. kal. Junii, 1285.

XL. INDULGENTIA quadraginta dierum concessa per Willielmum, Dei gratia Brheyensem episcopum, omnibus, &c. Data apud Dunelm. 17 kal. Septembbris, 1286.

(136) **XLI.** INDULGENTIA quadraginta dierum concessa per Thomam, Dei gratia Candidæ Casæ ecclesiæ episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data Dunelm. nonis Septembbris, 1302.

XLII. INDULGENTIA ejusdem episcopi visitantibus Altare Sanctæ Crucis, s.a.

XLIII. INDULGENTIA quadraginta dierum concessa per Willielmum (Lamberton), episcopum Sancti Andreæ, omnibus visitantibus Altare Sanctæ Crucis de novo con-

structum in ecclesia Dunelm. Data apud Dunelm. 7 kal. Maii septimo anno pontificatus.

XLIV. INDULGENTIA quadraginta dierum concessa per Robertum Elyensem episcopum. Data apud Novum Castrum super Tynam, 3 non. Octobris, 1306, consecrationis quarto.

XLV. INDULGENTIA quadraginta dierum concessa per fratrem Andream, permissione divina Ergadyensem episcopum, omnibus visitantibus Altare Sanctæ Crucis in ecclesia Dunelmensi. Data Dunelm. xiii. kal. Decembris, 1310, pontificatus anno 13°.

XLVI. Alia ejusdem episcopi, eodem anno.

XLVII. *Antonius Patriarcha visitantibus feretrum vel reliquias xl d. Item idem Antonius Dunelm. xl d. Aº.mº.ccc decimo.*

UNIVERSIS Sanctæ Matris Ecclesiæ filiis præsentes litteras inspecturis, Antonius, permissione divinâ sanctæ Jerosolimitanæ Ecclesiæ Patriarcha et Episcopus Dunolmens., salutem in eo qui pro redempcione humani generis Jerosolimis voluit crucifigi. Gratum Deo impendere credimus obsequium, ipsumque Creatorem et Dominum omnium præcipue veneramur, dum sanctos suos devotæ Christianorum memoriae recommendamus, eoque præstantius quo per affectiva indulgenciarum et remissionum munera ad orationis devocationem et elemosinarum largicionem animos fidelium excitamus. De Dei igitur omnipotentis misericordiâ, gloriosæ virginis Mariæ matris ejus, sanctorum apostolorum Petri et Pauli, et beatissimi Cuthberti Confessoris omniumque sanctorum meritis et precibus confidentes; omnibus Christi fidelibus de peccatis suis vere pœnitentibus et confessis, qui causa devocationis et oracionis ad Cathedralem Ecclesiam nostram Dunolmensem accesserint, et Feretrum beatissimi Cuthberti Confessoris aliasque Reliquias ibidem in quacumque parte dictæ (137) Ecclesiæ existentes visitaverint, seu de bonis sibi a Deo collatis aliquid eidem Ecclesiæ offerendo, seu alio modo largiendo caritative contulerint, quadraginta dies

auctoritate nostra Patriarchali et rursum quadraginta dies jure nostro Episcopali de injuncta sibi pœnitencia misericorditer in Domino relaxamus. Ratificantes insuper per præsentes omnes Indulgencias a confratribus nostris Archiepiscopis et Episcopis quibuscumque ex causis præmissis concessas et imposterum concedandas. In cuius rei testimonium sigillum nostrum præsentibus est appensum. Data apud Eltham, Roffens' Dioces', quinto die mensis Junij. Anno Domini millesimo trecentesimo decimo, Patriarchatus nostri quinto, et Consecrationis notræ vicesimo septimo.¹

XLVIII. INDULGENTIA quadraginta dierum concessa per Willielmum, archiepiscopum Eboracensem, omnibus visitantibus Reliquias ecclesiæ Dunelmensis. Data Dunelm. 4 non. Maii, 1311, pontificatus sexto.

XLIX. INDULGENTIA quadraginta dierum concessa per Willielmum, Archiepiscopum Eboracensem, omnibus visitantibus Feretrum Sancti Cuthberti et aliquid de bonis suis conferentibus. Data Dunelm. iv. non. Maii, 1311, pontificatus vi^{to}.

L. INDULGENTIA quadraginta dierum concessa per Johannem, episcopum Conerensem, omnibus visitantibus Feretrum Sancti Cuthberti vel locum Reliquiarum cum donis. 3 id. Aprilis, 1319, pontificatus anno 25^o.

LI. INDULGENTIA quadraginta dierum concessa per Johannem, Dei gratia Karliolensem episcopum. Data apud manerium nostrum de Bello Loco, xvi. kal. Novembris, 1333, et consecrationis secundo.

LII. INDULGENTIA Ricardi, Dunelmensis episcopi, conferentibus ad fabricam Ecclesiæ vel ad Feretrum Sancti Cuthberti cum ratificatione omnium Indulgentiarum præcedentium.

UNIVERSIS—Ricardus, permissione divina episcopus Dunelmensis, salutem—Cum, ad promerenda sempiterna gaudia Sanctorum, sint nobis suffragia plurimum opportuna, loca Sanctorum omnium pia sunt devotione fidelium

¹ Seal engraved in Surtees's History of Durham,—Seals, plate v, No. 1.

veneranda ; ut, dum Dei veneramur amicos, ipsi nos amicabiles Deo reddant, et illorum quodammodo vendicando patrocinium apud Deum, (138) quod merita nostra non obtinent eorum mereamur intercessionibus obtainere. Cupientes, igitur, ut ecclesia Dunelmensis, in qua venerabilis patris nostri Cuthberti incorruptum corpus honorifice collocatur, congruis honoribus et crebris populorum accessibus frequentetur, omnibus vere poenitentibus quadraginta dies, &c. Data Dunelm. 7 Junii, 1334, pontificatus primo.

LIII. INDULGENTIA quadraginta dierum concessa per Willielmum, Archiepiscopum Eboracensem, omnibus visitantibus locum Reliquiarum in ecclesia Sancti Cuthberti Dunelm. Data Dunelm. nonis Junii, 1334, pontificatus xvij^o.

LIV. INDULGENTIA quinquaginta dierum concessa per Johannem, Archiepiscopum Cantuariensem, omnibus visitantibus Reliquias ecclesiæ Dunelmensis. Data Novi Castri super Tynam x. kal. Januarii, 1335, translationis 2^o.

LV. INDULGENTIA triginta dierum concessa per Thomam, Dei gratia Enhedunensem* episcopum. Data Dunelm. 4 non Aprilis.

LVI. INDULGENTIA quadraginta dierum concessa per Rogerum, episcopum Rossensem, omnibus visitantibus Altare Sanctæ Crucis in ecclesia cathedrali Dunelmensi de novo constructum. Data Dunelm. 13 . . , consecrationis 4^{to}.

VII. NOTES ON PREBENDAL HOUSES.

(MS. formerly in possession of Archdeacon Bland, now, 1902, of Dr. Farrar).

Prebendal Houses.

Stall 1. Was the Exchequer of the Chamberlain of the Monastery. Built . . . ?

Partly rebuilt by Dr J. Bowes 1712—1721. Egerton arms 1771, etc. Must have been rebuilt or substantially repaired in that Bp's time. Altered by Mr Gisborne, the Hall and Study being interchanged.

2. Built by Dr Jos. Naylor, about 1662. N.B.—He wrote a Supp. to Life of Bp. Morton by Rd. Baddely, the Bp's Secretary. Altered —?

Attic Story added by Dr Philpotts?

3. Was the Guest Hall of the Monastery. See Dav., p. 105.¹ Built —? Much improved by Dr James Finney, Rector of Long Newton and of Ryton, 1694—1726. Rebuilt by Dr. Prosser, 1808?

4. The Guest Hall in part. Improved by Preby Ph. Falle, 1699—1742. Large Repairs by Archd. Thorpe, 1829—1830.

5. Built —? Improved by Dr J. Bowes, 1696—1712. The present Dining Room was the "Loft" or ordinary Dining Room of the Convent. The Drawing Room by Mr. Bouyer.

6. This was the Refectory of the Almery Children during the Monastery; and it was altered at the Dissolution into a Dwelling House by Stephen Marley, the 1st Preb. of the 6th Stall, 1541—1572.

Partly rebuilt by Rd. Wrench, 1660—1675, being much ruined in the Rebellion. See Hut. (II), p. 191.²

7. The Granary, made a Dw. House by Rob^t Darley, the 1st Preb. of this Stall. His arms were cut in the Hall Window next the Garden and R. D. relieved upon a Stone on the W. side of the Window, within, where it remained in 1758 (Sharp's MS.).

¹ Should be Hunter, 105; or, Dav., 139.

² Hutchinson, II, 191, note.

It was rebuilt by Preb. L. Pilkington, 1567—1592. Altered, rep^d, and much improved by Dr. John Smith (the Editor of Bede's Works) 1695—1715. Altered and improved by H. Douglas in 1838.¹

8. Was a Garner or Corn House temp. Monasterii. Built —. Rebuilt from the Ground by Dr R^d Gray, 1660—1704.

9. Built by —? New Built by Preb. Sancroft (postea Archb. Cant.) in 1674. Dr H. Bagshaw added a new apartment, 1681—1709. Drawing Room (as a Music Room) by Dr Sharp, 1768—1791.

10. Built by —? Part of it built anew by Dr Fitzherbert Adams, 1695—1711. He laid out £2000—? Added to by Dr. Hartwell, 1711—1725. Altered by Dr. Haggitt, 1809?

11. Built —? Much improved by Dr Theo. Pickering, 1699—1710, who made the Gardens and Fountains. Almost rebuilt by Ld. B(arrington) about 1802.

12. Built —? Rebuilt by Wm. James, 1620—1659. Do. Jno. Morton, 1685—1723. Almost entirely by Hon. Anch. Grey, circ. 1812.

¹ "Altered," etc., in another hand.

VIII. MICKLETON'S ADDITIONS TO DAVIES. 1691.

(MS. Gough, Durham, 12. Bodleian Library).

J. Davies's Cathedral of Durham, London, 1672,
interleaved.

The additions and Emendations hereafter inserted, were transcribed from a book of James Mickletons of Grays Inn, Esq. grandson of the person to whom the printed book is dedicated,* and who was unfortunately drowned at Arundell Stairs the 23^d of November, 1719: but they were not of his own handwriting, and seemed to be transcribed, by the Corrections made in severall places, from some other Copy. They were wrote originally in ye year 1691 as appears from the Catalogue of the Organists inserted over against p. 28.

Mr. Mickleton's book is now in my Lord Harleys Library.

R. Gale.*

First written, in the year of our Lord 1593. v. p. 49. ¹v.
p. 47. It was onely ye Memorial beginning p. 37.¹ but A. Wood p. 904. T. 11. of his Athenæ Oxon. says it was first written in 1597, and gives this Character of it from a bishop that he do's name not.*

Liber hic omnino Apocryphus, μυστηρία et Legendæ putidæ plurimum, veræ Historiæ (praxi et cultu Monachorum superstitione exceptis) parum habet: adeo ut mirari subit inscritiam ejus qui edidit, et negligentiam (veritati et Ecclesiæ Anglicanæ damnosam) qui prælo misit.

R.G.

L'Ardoise, is properly slate. R. G.

Note that Hugo Derlington* ye 14th Prior of Durham did in the reign of K. Henry 3^d cause to be made great Organs for his Church of Durham.

The names of some of the Organists of this Cathedrall Church of Durham.

John Brimley* in the beginning of Queen Elisabeth's reign, dyed Octob. 13th 1576, and lyeth buryed in the Consistory, or St. Marys Galilee, at the West end of this

* In another handwriting.

MS. Gough, Church under a Marble stone, on which in brasse was
Durham, 12. engraven [his image] the which was taken away in ye
troublesome times ; but here is his Epitaph still to be seen.

William Brown* an excellent Master of Musick, a severe
man, but taught severall persons Musick ; among others
Mr. Edward Smith* who succeeded him in ye Organists
place.

Edward Smith who was buried in this Church Febr. the
4th 1611. Reg. Jacob. 9°.

After his death one William Smith ye Elder (there were
two of this name, but nothing of kin) did sometimes
officiate.

Next to Mr. Edward Smith succeeded one [blank]
Dodson,¹ who served about a year and a half as Organist.

Richard Hutchinson* the famous Organist dyed on
Sunday June ye 7th 1646. but for him there did sometime
officiate the other William Smith.

John Forster,* who came in at Christmas 1660, and dyed
20th of April, 1677, whose widow was married to Alexander
Shaw* the younger, the 29th of Novemb. after, i.e., 1677.

The said Alexander Shaw after ye death of the said John
Forster came in to be Organist, to wit in the latter end of
April 1677, and went out at Christmasse 1681.

William Grigg* that came from York, & came in on
Christmasse Eve 1681, & then officiated, and is now anno
1691 alive, & the Dean and Chapters Organist.

The third pair of Organs* were called the White Organs,
they were placed on ye South side of the Quire towards ye
Vestry house, and were most, and indeed dayly, used at
ordinary service, in the times of Queen Elisabeth and
K. James I. The said two Organs, to wit those on the
North side, and the great one in the Middle over the Quire
door, were taken down in Dean Hunts time, about ann:
1620 when another great Organ was made,* and was
finished in the latter end of anno 1621, & placed over the

¹ So in MS. ; "quidam Dodshon," Mickleton MS., 32, 55v.

Quire door. And the said White Organs stood untaken down, and James Smart heard them played on an^o 1635 and 1636, and the cases of the said White Organ, and allso of the great Organ remained in the Church till 1641.*

MS. Gough
Durham, 1;

Note that the Scotts came into England in September 1640, and there staid untill the 20th of August 1641, at which time they went away; but in the interim to wit on Midsummer day 1641, which fell out that year to be upon Corpus Christi day and not till then did they use any Violence or harm to the Organs in this Church; but then they fell on and broke them, and tore up all the great Keys of ye great Organs, which had been finished and sett up at the latter end of the said year 1621. and the said Midsummer day they pulled down and destroyed the old Font, w^{ch} stood betwixt the next 2 pillars to the Quire ward on the South side of the Church, but to prevent further mischief to the Organs, Lieutenant Colonel Bruce, who was quartered in the North Bayly in Durham at Mr. Robert Cowpers, where now Mr. William Shereman liveth, being applyed unto, he for the present put them off, and then one Mr. George Blades, who was, or had been Steward to Dean Balcanquall,* went to Gateside to certifie the premisses, and advise with ye Generall of the Scotch army, who advised Mr. Blades to take ye pipes out; and at night they did so, and took them all down in the night time to save them, but afterwards the said two Cases, to witt, that of the White Organ, and that of ye Great Organ, being standing in ye Church ye 11th of September 1650 the Scotch prisoners taken at the fight of Dunbar, which was on the 3^d of ye said month, to the number of 4500 or thereabouts, being brought to Durham, and put into the Cathedrall, w^{ch} was now made a prison to keep them in, they the said prisoners did burn all the said two cases, and all the seats and Wainscott and all the Wood they could find in the Cathedrall Church aforesaid.

The next Organs that were brought into the Church were in Bishop Cosins's time, to witt a pair of little Organs that cost towards 80 pound, that came from London, & placed on the South side in a little loft towards the Vestry:

MS. Gough, which loft was made fitt for them, and they were set up in Durham, 12. ye sd loft in June & July 1661, and then were tuned by Mr. John Nichols and James Smart.

There were a pair of great Organs for w^{ch} a bargain was made by Dean Barwick: they were begun in his time, and after finished in Dean Sudbury's time against Christmasse 1662, but were not played on on Christmasse day, but the said little Organs were played on; at which Dean Sudbury was angry, but after on St. Stephens Day the said Great Organs were first played on by Mr. John Forster Organist, & so continued to be played on.

And after that a new pair of Organs were agreed for in August 1683 with Bernard Smith* of London, and were set up and finished in August 1686.

Opposite
P. 33.

In this North Alley were the ancient Song Schools,* in a building through the Church North wall into ye Churchyard northward, in which Song School building there was a Window looking Eastward, and another Northward. Richard Hutchinson the Organist was last Master hereof, the said long School building was pulled down the latter end of ye year 1633, or ye beginning of 1634.

At the East end of the churchyard there was a house and little garden, in which house Nicholas Shuffield¹ a Singing man of this Church, Counter Tenor, thô by trade a Joyner, did live, dyed, and was buried in the churchyard under a stone, which with the Epitaph upon it, is yett to be seen.* Afterwards Thomas Tyler lived in the said house. He sung the Bassus part, he there dyed, & was buried Apr. 27th 1627. After him Walter Meynill, a Clerk in the Registers Office of the bishop (which after was Mr. Newhouses Office, and now is Mr. Gabriel Newhouses Office) lived, & dyed in it the 19th of Jan. and was buried the day after vzt the 30th of Jan. 1640, these 3 one after another married ye same woman, to wit, Anne who was first wife and then Widdow to ye said Nicholas Shuffield whose Virgin name was Teasdale.

¹ Read "Sheffield."

There was a stone wall that went from this outshot Northward of the Window, that inclosed part of the Churchyard, and the said Song school, in which wall or inclosure there was a door to go out and in to the said house and garden, but there was no door out of the Song School into the Churchyard, or this Inclosure ; The wall or inclosure was pulled down in K. Charles ye 2^{ds} time, and the said house, in which these 3 lived, was pulled down An^o 1686, and the ground upon which it stood layd open with the rest of the Churchyard.

This book must have been wrote much later than 1593 Opp. p. 47. as Mr. Mickleton has said it was in the title page, unlesse this account of the breaking down Nevills Crosse in 1639 has been an Addition of the editor John Davies.* R.G.

¹ It was onely this memorial beginning p. 37. y^t was collected in 1593* and the abovementiond-addition must have been made to it by ye Editor.¹

The four Bells that hung in the Gallilee Steeple, were first, the Great or Gallilee Bell, which was given by Prior Fosser.* 2. St. Bedes bell. 3. St. Oswalds bell. 4. a Long bell, which was a narrow skirted but well tuned bell, and was the last Bell that was left in the Gallilee Steeple untaken down. But in Febr. 163½* it was taken down, the other bells having been taken down ye January before.

The Galilee bell being to be hung in ye Steeple or Belfrey in the Lantern of the Church, (which Belfrey was supposed to be built by Bp. Skirlaw,* who mostly built ye Cloysters, and whose Coat of Armes in severall times in every of the Cloysters sett & painted in the middle beams, or (*blank*) in each of the said cloysters, thô others say that Hugh Derlington* 14th prior of Durham made the great Belfrey) it, vzt. the Gallilee bell was designed to be chipt into tune, but by chipping it was made so thin that it was not thought serviceable, so that one Thomas Bartle a plummer cast that Galiilee bell over again, and the said last standing bell *i.e.* the long bell was broke into pieces, and the half of her among other things was put into

¹ In another handwriting.

MS. Gough, Galilee bell to be cast over again and the other half of ye Durham,^{12.} said long Bell was put into other bells which were cast. There were 4 bells in all that were cast in the Guest Hall, one of St. Michael, and the said Gallilee Bell, St. Oswalds, and St. Bedes. At Candlemasse after Thomas Bartle had cast the said bells, he dyed, and was buried in the Cathedrall Churchyard, and the said Gallilee bell was rung out for him, and so the other bells. That of St. Bede hangs now in the Steeple or Lantern of the Church towards the East part there, tis called the Fifth and is circumscribed thus

Olim Campana Boni Bedæ Decanus et Capitulum
Dunelm. refecerunt A.D. 1665.

p. 68. The Galilee bell hangs there towards the West and is called The Seventh Bell

Olim Campana D.D. Joh. Fosser et Joh. Hemming¹
Prior Dunelm. vulgo Galilea quam refecerunt Decanus
et Capitulum Dunelm. A.D. MDCXXXII.

Master of Greetham Hospital. The Church coat of Armes upon it. Note that Dr. Spark* suffragan bishop to bishop Tunstall caused these bells to be carryed out of the Gallilee Belfrey, which otherwise would have been broken and sold, and placed them in the great Belfrey of the Cathedrall. v. p. 67. 68.*

The said Galilee bell which Bartle cast, is the great bell now hanging in the Lanterne, whose tongue was broke, ringing for William Willson, Sunday Nov. 30th 1690 the day his body was found and buried.

That of St. Michael hangs to ye North, & is called the 4th Bell, it is circumscribed

Olim Campana Sⁱ Michaelis A.D. MDCXXXII Decanus
et Capitulū refecerunt.
with the Churches coat of Armes upon it.

That of St Oswald hangs to the South it was crackt ringing the Peel at the buryall of John Harrison Clerk of the Bow Church the 25th of May 1638, and after it was cast ye 25th of September 1639, by one Robert Oldfield who came out of Lancashire,* and he mistook in the

¹ John Hemyngburgh, 1391—1416.

casting it, wanting mettle enough, and so cast it over MS. Gough,
again Novb. ye 3^d 1639. and then afterwards was new and
badly cast in the Bow church in Decbr 1682, and recast
again in March after by the self same person, to witt John
Pattison, who was a Taylor, and son of Christofer Pattison.
There was another John Pattison who after he had been
Major of Durham, became Submaster of the plain Song &
writing School under Mark Leonard the Master thereof.
there was writt about St. Oswalld's bell

Olim Campana Stⁱ Oswaldi, quam fieri fecit Robertus
de Dunelm. Decanus et Capitulum refecerunt A. D'ni.
1632, atque iterum 1639. et tertio 1682.

The churches Coat of Armes is upon it.

The Third bell *i.e.* ye six a clock bell hangs
it is circumscribed

Olim Campana Stⁱ Benedicti, quam fieri fecerunt Decanus
et Capit. Dunelm. A^o 1664.

The second bell hangs ¹ has a Coat of Armes
upon it, to witt quarterly 3 Lyons, & 3 fl. de Lys, circum-
scribed thus in Saxon letters

Nomen Domini sit Benedictum.

The first, to wit, the least bell hangs
and is commonly calld St. Margarettes bell.*

(Galilee) Now called the Bishops Consistory.

p. 73.

(same work but) that at the North door as bigg again as p. 101.
the other.

Unguis Griffonica* in Bibliotheca Cotton. olim Dunel- p. 110.
mensis Ecclesiæ peculium.

The Roman Catholicks say he was not buried in the p. 160.
same place where his shrine stood, but keep it a secret R. Gale's
among themselves where his body now lyes. however, Note,
I had it from Dr Hunter, one very inquisitive into these
things, and who was informed so by some of his popish
acquaintance, that while the Visitors expected the return
of theyr Messenger wth the kings commands from London,
some of the Monks found means to steal the Body out of
the Revestry, and buried it at the foot of the Stairs* marked

* Blank space in MS.

R. Gale's U¹ in the corner of the South transept of the church near
Note, 1733. the Clock : That they buried it within the Staircase to
prevent its being discovered by the breaking up of the
pavement : That he once surprised a Lady at her devotions
turning herself that way, who after confess to him that the
Saint repos'd thereabouts, tho' she could not exactly tell
the spott where, that secrett being onely entrusted to two
monks at a time, and when either of them died the Survivor
imparted it to another, in order to perpetuate the tradition.
R.G. 1733.

¹ See the Ichnography of the church prefixt to this book. U.

IX. MS. NOTES IN THE EDITOR'S COPY OF HUNTER'S
EDITION OF 1733.

(Written about 1776).

On back of title.

Hail, happy Durham, art and Nature's care
Where Faith and truth in Noblest height appeare
Unequal Were as by her Walls it runs—
Looks up and wails with tears her ruind Sons—
Whom She gave Life and now their Death doth mourn
And ever weeps o'er Beda's Sacred urn—

Camb : Brittannia—

Voll. 2^d.

p. 27 (Ch. XIII).

Chamber over the West end of the Revestry] Now the Boys
Room.

(Probably the Choristers' vestry).

p. 69 (Ch. XXIII).

the Parlour] This Parlour is now Boulby's Register Office.

p. 73. (Ch. XXVI).

Philippus Episcopus] N. This Phillip dying under the
Popes displeasure is supposed to have been buried
in the Church Yard near the North door and the
statue vulgarly called Hobby Pellel is very probably
his Effigie.*

p. 77 (Ch. XXIX).

Dean Whittingham] a Rank Whigg.

p. 87 (Ch. XXXIII).

the Parlour Door] Now the Register Office.

Dean Horne] A Great Villian. This same Dean Horne,
Stole the Money from his breth'en at Geneva: and
ran away with it at the Reformation.

Dean Whittingham] A Great Villain of the Geneva Gang.

p. 89 (Ch. XXXVI).

The East Alley] Arms remain'g in the East Alley of
Cloysters in 1776. Skirlaw Neville Dacres Dud-
ley E. of North^d. Vere & many shields Obliterated.

p. 92 (Ch. XXXVIII).

Tobias Mathew] Not much better than his predecessors
Horne & Whittingham.

Frater house] Now the Dean & Chapt. Library.

p. 99 (Ch. XLII, Hunter's addition, see note).

the Song-school] Old Song School—now morn'g prayr
chappl.

p. 102 (Ch. XLIV).

Rev. Jonathan Hall, D.D.] Doct^r Fothergill now. (*D^r*
Fothergill was installed 27 May, 1775).

p. 104 (Ch. XLVI).

The Infirmary] The Infirmary is now a part of Mr Rob-
son's house.

p. 107 (Ch. XLVIII).

a little Vault] Now a part of the Dean's Kitchen.

p. 110 (Ch. LV).

the Lidgate] Now Bow Lane.

The Sacrist's Exchequer] Door now walld up.

p. 142 (Desc. of Windows, S. Alley of Quire).

the Arms of . . . our Lady] Azure a heart Gu: 2 Wings
Or. sword prop. (*Sketch*) I take this to be the Arms
of Our lady as simply called. (*In a later hand*)
What stuff is this.

X. P'tinēcia ad altare s'ci Joh. baptiste & sancte
Margarete ad ix altare i eccl'ia cath. Dūelm.

(MS. Harl. 5289).

In p̄mis vnū missale ex dono Joh. p̄oris.

+ It' ij vrceoli argentei & deaurati (+ delib^oat d'no
deca^o p vno calic. cōpo) (dos decan⁹
It' j paxbrede* argent' & deaurat' alt^oaut in
It' j pua cāpana argent' & deaurat' alios vs⁹)

It' j vestimētū cū alba &c ptinēc' de rubeo velueto & le
orfr^r de nigro velueto cū noībz Ihū & marie coro^{at}t^r in st^r

It' j vest' de blodio serico cū oībz ptin' de eod' colore.

(In margin) carz 2 vest' qz delib. Dn^o deca^o 24^{to} novēb. A^o Mr Whithed
do⁹ decan⁹
do⁹ 1545. s'bt axit duo

It' j vest' de rubeo serico cū arborib' intext^r & c. ptin' vestimēta hic
ei⁹d. coloris 24 novēb[']is

It' j vest' de albo serico cū oībz alijs ptin' e⁹d. coloris 1545 et dedit
It' j vest' de viridi serico cū albis & rubijs canibz & gallis cora M^o
intext^r. Watson &
m'lis alijs.

It' j alt^r cloth dupl^c cū frontello de colore & ope px'
p̄d'cis

It' j alt^r cloth dupl^c cū frontello de velueto diūsor'
color'

It' j candelabrū de latone p cereo ponendo

It' j candelabrū de laton p yeme

+ It' j pixis de ligno p pane suando

XI. EXTRACTS FROM A DURHAM MISSAL WRITTEN IN
THE FOURTEENTH CENTURY. (British Museum, Harl.
5289.)¹

[IN DIE PURIFICATIONIS.]

Harl. MS. / *In die purificacionis beate marie si dies dominica fuerit missa matutinali cantata benedicatur aqua. Et si episcopus presens fuerit non aspergatur ante terciam. dicatur oracio: Exaudi nos. post oracionem dicatur. Deus in adiutorium et eat statim sacerdos cum portatore crucis per officina sicut mos est in dominicis diebus: Redeunte sacerdote cum ministris canant cum aliis terciam: ueniente episcopo aspergatur aqua benedicta. post aspersionem aqua benedicantur candele: Si festum purificacionis infra [lxx.] contigerit dicta tercia: ponatur ante altare tapetum. et fo. 481v. ponantur candele et benedicantur ab episcopo uel priore: cum capa. uel a sacerdote albis (sic) et stola tantum induito.*

Benedic domine ihesu christe hanc creaturam cere supplicacionibus nostris. et infunde ei per uirtutem sancte crucis bene*¶*diccionem celestem: ut qui eam ad repellendas tenebras humano generi tribuisti talem signaculo crucis tue fortitudinem et bene*¶*diccionem accipiat. ut in quibuscumque locis accensa. siue posita fuerit. discedat diabolus et contremiscat. et fugiat pallidus cum omnibus ministris suis de habitacionibus illis: nec presumat amplius inquietare uel inludere seruientibus deo.² Proinde supplices quesumus te domine ut emittas sanctum angelum tuum Raphaelem qui euulsit et reppulit a sara et tobia demonem mortiferum eos infestantem. conterat illum et disperdat de cunctis habitacionibus colencium deum de fo. 481v. basilicis. de domibus. de angulis. de / lectulis. de refectoriis. de uniuersis locis in quibuscumque deo famulantes habitant. et requiescant. dormiunt. uigilant. ambulant. et consistunt: nec ualeat ille malignus amplius inquietare. uel pauores immittere super illos quos sancti carismatis tui unccione fecisti esse munitos.

¹ Comparative Tables of these offices found in English liturgical books, together with notes upon the services, may be found in the Westminster Missal, iii. 1424 (Henry Bradshaw Society, 1897).

² To this point the prayer is almost as in Missale Sarum, ed. Dickinson, Burntisland, 1861—1883, col. 697.

Benedico te cera in nomine dei **¶** patris omnipotentis et ^{Harl. MS.}
¶ filii eius unigeniti et spiritus **¶** sancti paracliti. ut sis
 ubique diaboli effugacio. atque omnium contubernalium
 suorum exterminacio. adiuuante eadem sancta et indiuidua
 trinitate que in unitatis essencia. uiuit et regnat in secula
 seculorum. Amen. ^{5289.}

Oracio:

Domine¹ sancte pater omnipotens eterne deus qui
 omnia ex nichilo creasti. et iussu tuo per opera apum
 hunc liquorem ad perfectionem cerei euenire fecisti et qui
 hodierna die petitionem iusti symeonis implesti. te
 humiliter deprecamur: in has candelas ad usus hominum
 et sanitatem corpore et animarum siue in terra. siue in
 aquis per inuocacionem sanctissimi nominis tui. et per
 intercessi/onem sancte marie semper uirginis cuius ^{fo. 482.}
 hodie festa deuote celebramus et per preces omnium sanc-
 torum tuorum bene**¶**dicare et sanctificare **¶** digneris. et
 huius plebis tue que illas honorifice in manibus desiderat
 portare. teque laudando exultare. exaudias uoces de celo
 sancto tuo. et de sede maiestatis tue. et propicius sis
 omnibus clamantibus ad te quos redemisti precioso
 filii sanguine tui. Qui tecum uiuit et regnat in unitate
 spiritus sancti.

Oracio.

Omnipotens² sempiterne deus qui hodierna die unigeni-
 tum tuum ulnis sancti symeonis in templo sancto tuo
 suscipiendum presentasti. tuam supplices deprecamur
 clemenciam ut has candelas quas nos tui famuli in tui
 nominis magnificencia suscipientes gestare cupimus luce
 accensas bene**¶**dicare et sanctificare atque lumine
 superne benedictionis accendere digneris: quatinus eas
 tibi domino deo nostro offerentes digni et sancto igne
 dulcissime caritatis succensi in templo sancto glorie tue
 representari mereamur. per.

¹ See Missale Sarum, col. 698.

² Missale Sarum, col. 698.

Harl. MS.

5²⁸⁹.
fo. 482v.

Domine¹ ihesu christe creator / celi et terre. rex regum. et dominus dominancium exaudi nos indignos famulos tuos clamantes et orantes ad te. Precamur te domine omnipotens et eterne deus qui omnia ex nichilo creasti : et iussu tuo opera apum ad perfeccionem cerei uenire fecisti. et qui hodierna die peticionem iusti symeonis implesti. ut has candelas ad usus corporis et animarum siue in terra siue in aquis per inuocationem sanctissimi nominis tui et per intercessionem sancte marie genitricis tue cuius hodie festa percolimus ac per preces omnium iustorum benedicere et sanctificare ☧ digneris : in hac plebe tua illas manibus portando tu exaudias uoces illorum de sede maiestatis tue. propiciusque sis omnibus clamantibus ad te saluator mundi. Qui cum patre.

Oracio.

Inmense² maiestatis tue misericordiam obsecramus omnipotens deus : ut qui uerum lumen dominum nostrum ihesum christum hodierna die cum nostre substancia carnis in templo representari atque diu desideratum beati symeonis fo. 483. brachiis amplecti uoluisti. mentis nostre / sensus dono tue gracie illuminare digneris : quatinus hos cereos tua benedictione sanctificatos ferentes. castitate securitate tuique amoris caritate exuberantes nosmetipsos hostiam uiuentem sanctam tibique ex[h]ibere ualeamus placentem. per eundem.

Tunc aspergantur aqua benedicta et thure adoleantur et illuminentur et interim canatur A[ntiphona].

Lumen ad reuelacionem *cum psalmo. Distributis cereis et cantata. A[ntiphona]* Lumen *cum psalmo.³ dicatur hec oracio cum Dominus uobiscum.*

Oracio.

Omnipotens sempiterne deus qui unigenitum tuum ante tempora⁴ de te genitum set temporaliter de maria uirgine incarnatum lumen uerum et indeficiens ad repellendas

¹ Cf. Missale Sarum, col. 698.² Missale Westm. col. 623.³ Psalmo, i.e., Nunc dimittis.⁴ Missale Sarum, col. 702.

humani generis tenebras. et ad intendendum lumen fidei Harl. MS.
et ueritatis misisti in mundum concede propicius : ut ^{5289.}
sicut corporali ita eciam interius luce spirituali irradiari
mereamur : per eundem dominum.

*uel secundum alios post distribucionem dicatur iste
V[ersus]*

Benedicta tu in mulieribus.

Kyrieleison. Christeleison. Kyrieleison.

Pater noster.

Et ne nos.

V. Post partum.

Oracio.

Erude¹ quesumus domine plebem tuam / et que extrin- fo. 483v.
secus annua tribuis deuocione uenerari intercedente beata
dei genitrice semper uirgine maria interius assequi gracie
tue luce concede. per.

[FERIA QUARTA IN CAPITE IEIUNII.]

*Feria .iiij. in capite ieunij. post sextam pulsetur unum
de maioribus signis quoadusque fratres conueniant in
ecclesiam et faciant unam oracionem breuem.*

*Qua peracta : episcopus stolam habens et mitram. uel
prior siue alius sacerdos stolam tantum prosternat se super
tapetum ante altare cum suis ministris. fratres uero in
choro prosternant se super formas canentes .vij psalmos
penitenciales cum. Gloria patri.*

finitis autem psalmis dicatur ab omnibus A[ntiphona].

Ne reminiscaris

cum

Kyrieleison. Christeleison. Kyrieleison.

Pater noster

*post hec episcopus uel qui loco illius est surgens dicat
preces et oraciones que secuntur hoc modo.*

Et ne nos.

Saluos fac seruos tuos.

Conuertere domine usquequo.

Mitte eis domine auxilium de sancto.

Domine exaudi.

Dominus uobiscum.

¹ Missale Ebor. (Sur. Soc. 1874) ii. 19. Some read *Exaudi*.

MS. Gough, Galilee bell to be cast over again and the other half of ye Durham, 12. said long Bell was put into other bells which were cast. There were 4 bells in all that were cast in the Guest Hall, one of St. Michael, and the said Gallilee Bell, St. Oswaldis, and St. Bedes. At Candlemasse after Thomas Bartle had cast the said bells, he dyed, and was buried in the Cathedrall Churchyard, and the said Gallilee bell was rung out for him, and so the other bells. That of St. Bede hangs now in the Steeple or Lantern of the Church towards the East part there, tis called the Fifth and is circumscribed thus

Olim Campana Boni Bedæ Decanus et Capitulum
Dunelm. refecerunt A.D. 1665.

p. 68. The Galilee bell hangs there towards the West and is called The Seventh Bell

Olim Campana D.D. Joh. Fosser et Joh. Hemming¹
Prior Dunelm. vulgo Galilea quam refecerunt Decanus
et Capitulum Dunelm. A.D. MDCXXXII.

Master of The Church coat of Armes upon it. Note that Dr. Spark* Greetham Hospitall suffragan bishop to bishop Tunstall caused these bells to be carried out of the Gallilee Belfrey, which otherwise would have been broken and sold, and placed them in the great Belfrey of the Cathedrall. v. p. 67. 68.*

The said Galilee bell which Bartle cast, is the great bell now hanging in the Lanterne, whose tongue was broke, ringing for William Willson, Sunday Nov. 30th 1690 the day his body was found and buried.

That of St. Michael hangs to ye North, & is called the 4th Bell, it is circumscribed

Olim Campana Sti Michaelis A.D. MDCXXXII Decanus
et Capitulū refecerunt.
with the Churches coat of Armes upon it.

That of St Oswald hangs to the South it was crackt ringing the Peel at the buryall of John Harrison Clerk of the Bow Church the 25th of May 1638, and after it was cast ye 25th of September 1639, by one Robert Oldfield who came out of Lancashire,* and he mistook in the

¹ John Hemyngburgh, 1391—1416.

casting it, wanting mettle enough, and so cast it over ^{MS. Gou}
 again Novb. ye 3^d 1639. and then afterwards was new and
 badly cast in the Bow church in Decbr 1682, and recast
 again in March after by the self same person, to witt John
 Pattison, who was a Taylor, and son of Christofer Pattison.
 There was another John Pattison who after he had been
 Major of Durham, became Submaster of the plain Song &
 writing School under Mark Leonard the Master thereof.
 there was writh about St. Oswalld's bell

Olim Campana Stⁱ Oswaldi, quam fieri fecit Robertus
 de Dunelm. Decanus et Capitulum refecerunt A. D'ni.
 1632, atque iterum 1639. et tertio 1682.

The churches Coat of Armes is upon it.

The Third bell *i.e.* ye six a clock bell hangs
 it is circumscribed

Olim Campana Stⁱ Benedicti, quam fieri fecerunt Decanus
 et Capit. Dunelm. A^o 1664.

The second bell hangs ¹ has a Coat of Armes
 upon it, to witt quarterly 3 Lyons, & 3 fl. de Lys, circum-
 scribed thus in Saxon letters

Nomen Domini sit Benedictum.

The first, to wit, the least bell hangs
 and is commonly calld St. Margarettes bell.*

(Galilee) Now called the Bishops Consistory.

p. 73.

(same work but) that at the North door as bigg again as p. 101.
 the other.

Unguis Griffonica* in Bibliotheca Cotton. olim Dunel- p. 110.
 mensis Ecclesiæ peculium.

The Roman Catholicks say he was not buried in the p. 160.
 same place where his shrine stood, but keep it a secret R. Gale,
 among themselves where his body now lies. however, Note,
 I had it from Dr Hunter, one very inquisitive into these
 things, and who was informed so by some of his popish
 acquaintance, that while the Visitors expected the return
 of theyr Messenger wth the kings commands from London,
 some of the Monks found means to steal the Body out of
 the Revestry, and buried it at the foot of the Stairs* marked

* Blank space in MS.

Harl. MS. ac promerende uenie capitibus nostris imponi decernimus
 5^{289.} benedicere pro tua pietate dignare ut qui nos esse in
 cineres prauitatis nostre merito et in pulueres reuersuros
 cognoscimus peccatorum omnium ueniam et premia peni-
 tentibus repromissa misericorditer consequi mereamur.
 per dominum.

oracio.

Deus¹ qui humiliacione flecteris et satisfaccione pla-
 caris. aurem tue pietatis inclina precibus nostris et
 capitibus famulorum tuorum horum cinerum aspercione
 attactis effunde propicius graciā tue bene~~X~~diccionis : ut
 fo. 485v. eos et spiritu / compunctionis repleas et que iuste
 pecierint efficaciter tribuas. et consessa perpetua stabilitate
 intacta manere decernas. per.

oracio :

Omnipotens² sempiterne deus qui niniutis in cinere et
 cilicio penitentibus indulgencie tue remedia prestitisti
 concede propicius : ut sic eos imitemur habitu. quatinus
 uenie prosequamur obtentu. per.

*Deinde prior reuertatur in chorum et mittat cineres super
 capita fratrum suorum. dicendo.*

Memento homo quia cinis es : et in cinerem reuerteris :

Interim cantetur A[utiphona]

Immutemur

cum uersibus psalmi

Deus misereatur nostri

*quantum opus fuerit : quo facto. prosternant se fratres
 super formas dicente sacerdote*

Ostende nobis

et in conuentu respondeatur

Et salutare tuum da nobis.

Kyrieleison.

Pater noster.

Et ne nos.

Et ueniat super nos misericordia tua domine

Dominus uobiscum

¹ Missale Ebor. i. 46. Missale Westm. ii. 552.

² Missale Romanum 1474, and later editions.

oremus

Hari. MS.
5289.

Memor esto quesumus domine fragilitatis humane et qui iuste uerberas peccatores : intercedente beatissima et gloriosa semperque uirgine maria et omnibus sanctis nobis peccatoribus parce propicius : et afflictis / ut qui iuste fo. 486. nostris meritis affligimur. tua sancta miseracione redempti hic et imperpetuum saluemur. per.

[DOMINICA IN RAMIS PALMARUM.]

T Dominica in ramis palmarum expleta missa matutinali. fiat benediccio salis et aque ad quam sint omnes albis paratis* induiti. dum cantant. A[ntiphonam]

Asperges me :

pulsetur signum ad terciam. post aspersionem aque dicat sacerdos oracionem Exaudi nos.

Deinde reuertatur ad locum suum et incipiat terciam. Qua incepta. uadat cum portitoribus aque et crucis per officinas claustrorum sicut mos est in dominicis diebus. Sacerdote cum ministris redeunte in chorum per ostium retro chororum canat terciam cum aliis et dicat capitulum et collectam ad horam pertinentiem.

Cantata hora cum psalmis familiaribus accedat subdiaconus ante gradus manipulam in brachio habens et sine tunica legat sine titulo lectionem sequentem.*

Venerunt¹ filii israel. in helym israel in deser/tum sin : uespere car/nes edere fo. 486v. Et ecce gloria domini : apparuit in nube. fo. 487.

Lecto leccione exeant seruituri de candelabris et thuribulo et statim cum eis accedat diaconus. sine dalmatica et incensato analogio legat ewangelium. Cum appropinquasset² quere supra dominica prima in aduentu.

Lecto ewangelio : exeat lector cum candelabris. sicut intravit. set thuribularius remaneat propter incensionem palmarum proximo sequentem. postea accedat episcopus siue

¹ Exod. xv. 27—xvi. 10.² Matth. xxi. 1—9.

Harl. MS. *prior capa indutus cum stola sine manipula. uel sacerdos*
 5289. *cum stola et manipula set sine capa. et benedicat palmas et*
frondes ante altare super tapetum sicut infra continetur.

fo. 487v. Exorcizo¹ te creatura florum et frondium / in nomine
 ✕ dei patris omnipotentis. et in nomine ✕ ihesu christi
 filii eius. et in uirtute spiritus ✕ paracliti : Exorcizo te
 omnis uirtus aduersarii. omnis exercitus diaboli. omnis
 spiritus inimici. omnis incursio demonum eradicare et
 explantare ab hac creatura florum et frondium : ut ad dei
 graciā festinancium uestigia non sequaris : interdico tibi.
 per eundem dominum nostrum ihesum christum qui
 uenturus est.

Oracio.

Omnipotens¹ sempiterne deus qui in diluuij effusione
 noe famulo tuo ostendisti per os columbe gestantis ramum
 oliue pacem terris redditam. te supplices domine depre-
 camur : ut has spatulas palmarum seu frondes arborum
 quas ante conspectum glorie tue offerimus ueritas tua
 sanctifi✉cet. ut deuotus populus in manibus eas suscipiens
 benedictionis tue graciam consequi mereatur : per.

oracio.

Omnipotens sempiterne deus flos mundi. odor suauitatis. et origo nascencium qui omnia legis et prophetas
 oracula in filii tui domini nostri ihesu christi humilitate declarasti quique eciam uenienti ierosolimam deuotam illi
 fo. 488. cum ramis palmarum ac misticis lau/dibus hodierna die obuiam fecisti turbam procedere : respice propicius ad debitam populi tui seruitutem et huius creature nouitatem tua uirtute sanctifi✉cica. Et sicut tunc prioris populi gratus tibi extitit huius deuocionis affectus : ita nos quoque nunc in veritate confessionis nominis eius. hec eadem per reuoluta tempora frequentantes : purificatis sensibus dignum tibi deferamus obsequium. Et uelud florum uarietate piis uernantes studiis sarcina carnis deposita cum odore bonorum operum in celesti ierusalem eidem filio tuo domino nostro ualeamus occurrere. Qui tecum uiuit et regnat.

¹ Missale Sarum, col. 255.

*oracio.*Harl. MS.
5289.

Deus¹ cuius filius pro salute generis humani de celo descendit ad terras. et appropinquante hora passionis sue in ierosolimam in asino sedens uenire. et a turbis rex appellari ac laudari uoluit. Benedicere ✠ dignare hos palmas ceterarumque frondium ramos : ut omnes qui eos laturi sunt. ita benedictionis tue dono repleantur quatinus et in hoc seculo antiqui hostis temptamenta superare et in futuro cum palma uictorie et fructu / bonorum operum fo. 488v. ualeant tibi apparere. per eundem.

oracio.

Deus¹ qui dispersa congregas et congregata conseruas. qui populis tuis obuiam ihesu ramos portantibus benedixisti bene✠dic eciam et hos ramos palmarum atque arborum quos tui famuli ad nominis tui benedictionem suscipiunt. ut in quemcunque locum introducti fuerint tuam bene✠dicionem habitatores illius loci omnes consequantur ita ut omni aduersa ualitudine effugata : dextera tua protegat quos redemit. per eundem.

Hic aspergatur aqua benedicta et [ad]oleatur thus postea subiungatur oracio.

Dominus uobiscum

Omnipotens² sempiterne deus qui dominum nostrum ihesum christum hodierna die super pullum asine sedere fecisti. et turbas populorum uestimenta uel ramos arborum in uia sternere et osanna decantare in laudem ipsius docuisti : da quesumus ut illorum innocenciam immitari possimus et eorum meritum consequi mereamur. per eundem.

*post hec diuidantur flores * * **

/Dominica in ramis palmarum fiat missa matutinalis de fo. 134v.
ipsa dominica cum una collecta. et sine passione set cum
ewangelio quod³ legatur ad matutinas ad priuatas missas

¹ Missale Sarum, col. 256.

² Missale Ebor. i. 85.

³ See the Durham Breviary, Harl. 4664, fo. 75. It appears to be the gospel for the first Sunday in Advent, *Cum appropinquasset*. See above, p. 179.

Harl. MS. *similiter dicatur una collecta. Passionem uero nullus*
 5²⁸⁹. *legat: nisi frater qui infirmis cantat. Expleta missa*
 fo. 135. *matutinali. fiat benediccio salis / et aque. et aspersa*
aqua dictaque oracione. Exaudi nos. ut solet incipiat
sacerdos horam. Qua percantata: accedat subdiaconus
maniculam in brachio habens et sine tunica et legat ante
gradus paumenti sine titulo lectionem Venerunt filij israel
in helym. quere lectionem hanc et cetera que pertinent ad
*benedictionem palmarum in fine libri.**

hiis ita peractis: distribuantur rami palmarum et frondes
aliarum arborum. Interim incipiat cantor. A[ntiphona]
 Pueri hebreorum.

postea exeant ad processionem sicut plenius notatur in
ordinali.

facta autem stacione et finitis hiis que cani debent ad
nutum cantoris accedat diaconus dalmatica indutus et petita
benedicione ab episcopo si presens fuerit: analog[i]um
incensem. et legat ewangelium sequens scilicet Turba multa.
ad quod ewangelium preferantur textus ewangeliorum et
luminaria et incensum. Deinde fiat sicut continetur in
ordinali. ewangelium Secundum Iohannem*

Turba multa &c.

[IN CENA DOMINI.]

fo. 488v. *In cena domini dictis vij. psalmis penitentialibus cum*
A[ntiphona]

Ne reminiscaris.
 et cetera. sequitur.

Kyrieleison.
 fo. 489. Pater / noster.

qua dicta: surgat prior uel sacerdos dicens ante altare.

Et ne nos inducas.
 Tu mandasti mandata tua domine.
 Domine non secundum peccata nostra facias nobis.
 Saluos fac seruos tuos.
 Conuertere domine usquequo.
 Esto eis domine turris fortitudinis.
 Mitte eis domine auxilium de sancto.
 Domine exaudi oracionem meam.
 Dominus uobiscum.

Adesto¹ domine supplicationibus nostris: et me qui
eciam misericordia tua primus indigeo clementer exaudi et
quem non eleccione meriti. set dono gracie tue constituisti
operis huius ministrum da fiduciam tui muneris exequendi.
et ipse in nostro ministerio quod tue pietatis est operare.
per dominum.

Hari. M.
5289.

oracio.

Presta² quesumus domine famulis tuis dignum penitentie fructum: ut ecclesie tue sancte³ a cuius integritate deuiarant peccando: admissorum reddantur innoxij ueniam consequendo. per christum.

Alia oracio.

Deus² humani generis benignissime conditor et misericordissime reformator. qui hominem inuidia diaboli ab eternitate deiectum unigeniti filij tui sanguine redemisti. uiuifica hos famulos tuos quos tibi / nullatenus mori fo. 489v. desideras: et qui non derelinquis deuos. assume correctos. Moueant pietatem tuam quesumus domine horum famulorum tuorum lacrimosa suspiria. tu eorum medere uulneribus. tu iacentibus manum porridge salutarem. ne ecclesia tua aliqua sui corporis porcione uastetur. ne grex tuus detrimentum sustineat. ne de familie tue dampno inimicus exultet: ne renatos lauacro salutari mors secunda possideat. Tibi ergo domine supplices preces tibi fletum cordis effundimus. tu parce confidentibus: ut sic in hac mortalitate peccata sua te adiuuante defleant: quatinus in tremendi iudicii die sentenciam dampnacionis eterne euadant. et ne sciant quod terret in tenebris. quod stridet in flammis. et ab errorum uia ad iter iusticie iam reuersi: nequaquam ultra nouis uulneribus sacientur: per christum.

oracio.

Propiciare domine trementibus atque supplicibus sub sentencie tue expectacione. et ad humilitatem iacencium sulleuandam dexteram salutis extende: nobis seruis tuis

¹ Missale Sarum, col. 298. Missale Ebor. i. 95.

² Missale Ebor. i. 95.

³ Westm. adds here reconciliati.

Harl. MS. quesumus apostolice potestatis claves sacerdotalis officii
 5²⁸⁹. ministros. non eleccione meriti set dono gracie tue
 fo. 490. constituisti : da fiduciam tanti muneric exequendi. et ipse
 in nostro ministerio quod tue potestatis est operare.
 Agnosce piissime pastor oues tue redempcionis : et con-
 strictos uinculis peccatorum ecclesie tue precibus exoratus
 absolute redeant ad unitatem ecclesie tue. et post illam
 diram inopis exilio famem redeuntes. ueste splendida ornati
 paterno gaudeant receptos se esse conuiuo. Nichil de
 honore adopcionis. nichil de hereditatis sorte perdidirent
 set integrum sit eis atque perpetuum : et quod gracia tua
 contulit : et quod misericordia reformauit. per eundem.

oracio.

Deus¹ misericors deus clemens qui secundum multitu-
 dinem miseracionum tuarum peccata delinquencium deles.
 et preteritorum criminum culpas ueniam remissionis
 euacuas. respice super hos famulos tuos: remissionem sibi
 omnium peccatorum suorum tota cordis confessione
 poscentes deprecatus exaudi renoua in eis piissime pater
 quicquid terrena fragilitate corruptum. uel quicquid dia-
 fo. 490v. bolica fraude uiolatum est: et in unitate corporis
 ecclesie tue membrorum perfecta remissione restitue.
 Miserere domine gemituum. miserere lacrimarum et non
 habentes fiduciam nisi in tua misericordia: ad sacramentum
 reconsiliacionis admitte. per christum dominum.

oracio.

Maiestatem¹ tuam domine supplices deprecamur: ut
 hiis famulis tuis longo squalore penitencie maceratis
 miseracionis tue ueniam largiri digneris ut nupciali ueste
 recepta: ad regalem mensam unde electi fuerant mereantur
 introire. per.

oracio.

Dominus¹ ihesus qui discipulis suis dixit. quecumque
 ligaueritis super terram erunt ligata et in celis. et que-
 cumque solueritis super terram: erunt soluta et in celis.

¹ Missale Ebor. i. 96.

De quorum numero quamuis me indignum et peccatorem Harl. MS.
ministrum tamen esse uoluit. Intercedente eiusdem dei
genitrice maria cum omnibus ^{5289.} sanctis: ipse vos absoluat
per ministerium meum. ut ab omnibus¹ peccatis uestris
quecumque cogitatione. aut locuzione. aut operacione
negligenter egistis atque a uinculis peccatorum uestrorum
absolutos: perducere dignetur ad regnum celorum.

Absolucion.

Absolucionem² et remissionem omnium peccatorum
uestrorum percipere merea/mini hic et in eternum. amen. fo. 491.

[IN SABBATO SANCTO.]

T In sancto sabbato pasche dicta nona eant fratres in dormitorium a quo reuertentes pergant ad lauatorium. Deinde pulsatis tabulis ad missam: in chorum conueniant facientes breuem oracionem et post induantur omnes albis paratis et in chorum redeant. His expletis eant ad locum ubi ignis sacrari debet cantore incipiente. psalmum

Miserere mei deus

precedentibus portitoribus crucis et aque benedicte et lanterne. quam feret magister puerorum qui ebdoma[da]rius fuerit. et haste et thuribuli uacui eosque sequatur. Prior cum stola et capa uel sacerdos qui celebraturus est sine capa. set cum stola et manipula. Deinde sequatur conuentus precedentibus senioribus. finito psalmo predicto cum

Gloria patri

subiungatur

Kyrieleison. Christeleison. Kyreeleison

Pater noster

deinde subiungat sacerdos

Dominus uobiscum

oracio.

Deus³ qui per filium tuum angularem scilicet lapidem caritatis ignem tuis fidelibus contulisti productum e. scilice⁴ nostris profuturum usibus nouum hunc ignem

^{1—1} Added in upper margin in fourteenth century hand.

² Missale Ebor. i. 96.

³ Missale Ebor. i. 110.

⁴ Read, productum e silice.

Harl. MS. sanctifica. et concede nobis ita per hec festa paschalia
 5289.
 fo. 491v. celestibus desideriis inflammari. ut ad perpetua festa
 purgatis mentibus pertingere ualeamus. per eundem.

oracio.

Deus omnipotens. deus abraham. deus ysaac. et deus iacob: inmitte in hanc creaturam incensi uim odoris tui uel uirtutem. ut sit seruis tuis uel ancillis munimen. tutelaque defensionis. ne intret in uisceribus eorum hostis. aditumque et sedem aliquando habere possit.

oracio.

Domine¹ deus noster pater omnipotens lumen indeficiens. conditor omnium luminum. exaudi nos famulos tuos et benedic hunc ignem. qui tua sanctificacione atque benedictione consecretur. tu illuminans omnem hominem uenientem in hunc mundum. illumina conscientias cordis nostri igne tue caritatis: ut tuo igne igniti: tuo lumine illuminati. expulsis a cordibus nostris peccatorum tenebris ad uitam te illustrante peruenire mereamur eternam. per eundem christum.

oracio.

Domine² sancte pater omnipotens eterne deus benedicere et sanctificare digneris ignem istum quem nos indigni per inuocationem unigeniti filij tui domini nostri ihesu christi benedicere presumimus / tu clementissime eum tua benedictione sanctifica. et ad profectum humani generis prouenire concede. per eundem.

Sacratu igne aspergatur aqua benedicta. et de carbonibus illius ignis impleatur thuribulum et thure inieicto incenset ignem. Deinde accendantur candele in hasta. et alia in lanterna et cerei. Hiis ita gestis precedentibus iunioribus reuertantur sicut solent ferialibus diebus quando processio agitur precedentibus duobus fratribus cantando ympnum: Inuentor rutili. conuentu repetente primum uersum.

¹ Missale Sarum, col. 335.² Missale Ebor. i. 110.

*In sancto sabato pasche dicta nona : reuertantur fratres
in dormitorium a quo descendentes pergent ad lauatorium.
Deinde pulsatis tabulis ad missam in chorum conueniant
facientes breuem oracionem et post induant se omnes albis
paratis : et in chorum redeant. Hiis gestis eant ad locum
ubi ignis sacrari debet. cantore incipiente Psalmum*

Harl. MS.
5289.

Miserere
cum
Gloria patri.
Kyrieleison.
Pater noster.

*precedentibus portitoribus crucis et aque benedicte et
lanterne quam ferret magister puerorum qui ebdomadarius
est et haste et thuribuli uacui. eosque sequatur. Prior cum
stola et capa uel sacerdos qui / celebraturus est sine fo. 179v.
capa set cum stola et manipula. Deinde sequatur conuentus
precedentibus senioribus. Sacrato igne aspergatur aqua
benedicta. et de carbonibus illius ignis impleatur thuribulum
et thure injecto incenset ignem. Deinde accendantur candele
in hasta et alia in lanterna et cerei. Ad hanc enim pro-
cessionem portantur candelabra cum cereis non illuminatis
usque scilicet ad locum ubi benedicitur ignis ubi illuminantur
omnes candele. Hiis ita gestis precedentibus iunioribus
reuertantur sicut solent ferialibus diebus quando processio
agitur precedentibus conuentum duobus fratribus cantando
ympnum*

Inuentor rutili.

conuentu repetente primum uersum.

*Cum conuentus in chorum uenerit ipsi qui ympnum
cantant ad gradus eant ibique unum uersum uel quantum
cantori uisum fuerit canant. finito cantu si episcopus
presens fuerit sedem suam intret cum capa et mitra.
expectans donec ueniat ante eum benedictionem petens is
qui cereum consecrare debet. si uero absens fuerit episcopus.
prior uel is qui missam celebrat statim cum processio /
intrat ecclesiam ad reuestiarium eat cum eo qui cereum fo. 180.
benedicturus est. ibique sollempniter uestiti procedant ad
altare. ibique diaconus petat benedictionem ab eo qui celebrat*

^{l. MS.} et benedicat cereum. Cum tempus fuerit: deferetur ei
^{89.} thuribulum. silicet cum dixerit. Suscipe sancte. et incenset
 cereum* set prius celebraturus incensum ponat. et cum
 dictum fuerit. Rutilans ignis. accendatur. benedictione per-
 acta. diaconus deposita ibi dalmatica ad altare redeat.
 Cereus uero non extinguatur usque in crastinum post
 uesperas. Benedictione itaque peracta exeat episcopus si
 celebrare uoluerit cum eo qui cereum consecrauit et priore
 et archideacono. et ceteris clericis episcopi ad preparandum
 se. et statim inchoetur. leccio j^a. lecciones legantur sine
 titulo in capis. Episcopus uero solemniter uestitus.
 diaconus sine dalmatica. Prior et archidiaconus in capis.
 et ceteri uestiti procedant ad altare.

leccio prima.

^{180v.} IN^r principio creauit deus celum et terram Et
^{181.} uidit deus lucem / quod esset bona secundum
^{181v.} speciem suam / uidit deus Et factum est uespere
^{182.} et escam / et cunctis ab uniuerso opere
 quod patrarat.

oremus.

Deus² qui mirabiliter creasti hominem. et mirabilius
 redemisti: da nobis quesumus contra oblectamenta peccati
 mentis ratione persistere. ut mereamur ad gaudia eterna
 peruenire. per.

leccio ij.

^{182v.} Factum est in uigilia ad egypcios / super
 currus Tunc cecinit moyses et filii israel carmen
 hoc domino: et dixerunt³

Tractus

Cantemus domino gloriose enim honorificatus est equum et ascensorem
 proiecit in mare.

V. Adiutor et protector factus est mihi in salutem.

V. Hic deus meus et honorabo eum deus patris mei et exaltabo eum.

¹ Genes. i. 1—31; ii. 1—2.

² Missale Sarum, col. 344.

³ Exod. xiv. 24—31; xv. 1.

V. Dominus conterens bella dominus nomen est illi.

Harl. MS.

5289.

/Iste tractus cantetur a duobus in albis similiter et tres
sequentes. fo. 183.

oratio.

Deus¹ cuius antiqua miracula eciam nostris seculis
choruscare sentimus: dum quod uni populo a persecuzione
egypcia liberando dextere tue potencia contulisti. id in
salutem gencium per aquam regeneracionis operaris:
presta ut in abrahe filios. et in israeliticam dignitatem.
tocius mundi transseat plenitudo. per.

leccio iij.

Apprehendent² septem mulieres . . . spiritu ardoris.
/ et creabit . . . absconsionem a turbine et a pluuiia. fo. 183v.

Tractus.

U Inea facta est dilecto in cornu in loco uberi.

V. Et maceriam circumdedit et circumfodit et plantauit uineam soreth
et edificauit turrim in medio eius.

V. Et torcular fodit in ea uinea enim domini sabaoth domus israel est.

oracio.

Deus³ qui nos ad celebrandum paschale sacramentum
utriusque testamenti paginis instruis.⁴ da nobis intelligere
misericordiam tuam: ut ex percepcione presencium
munerum: firma sit exspectacio futurorum. per.

leccio iiij.

Hec⁵ est hereditas seruorum domini . . . laborem
uestrum non / in saturitate . . . sic erit uerbem meum fo. 184.
quod egredi/etur de ore meo. Dicit dominus omnipotens. fo. 184v.

Tractus.

Attende celum et loquar audiat terra uerba ex ore meo.

V. Exspectetur sicut pluuiia eloquim meum et descendant sicut ros
uerba mea.

¹ Missale Ebor. i. 118.

² Isaiae iv. 1—6.

³ Missale Ebor. i. 119.

⁴ imbuisti: Sarum, Ebor,

⁵ Isaiae liv. 17—lv. 1-11.

Harl. MS. V. Sicut ymber super gramina et sicut nix super fenum quia nomen
5289. domini inuocabo.

V. Date magnitudinem¹ deo nostro deus uerax opera eius et uie eius iudicia.

V. Deus fidelis in quo non est iniq[ue]itas iustus et sanctus dominus.

oracio.

Deus² qui ecclesiam tuam semper gencium uocacione multiplicas. concede propicius : ut quos aqua baptismatis abluis. continua proteccione tuearis. per.

leccio v.

Audi israel³ mandata uite . . . oculorum et pax.
fo. 185. / Quis inuenit . . . possessionis eius. / . . . et Magnus
fo. 185⁷. israel e/lecto suo. Post hec super terram uisus est : et
fo. 186. cum hominibus conuersatus est.

Tractus.

Sicut ceruus desiderat ad fontes aquarum ita desiderat anima mea ad te deus.

V. Situit anima mea ad deum uiuum quando ueniam et apparebo ante faciem dei mei.

V. Fuerunt mihi lacrime mee panes die et nocte dum dicitur michi per singulos dies ubi est deus tuus.

oracio.

Omnipotens sempiterne deus respice propicius ad deuocionem populi renascentis : qui sicut ceruus aquarum tuarum expetit fontem : et concede propicius ut fidei ipsius sitis baptismatis misterio animam corpusque sanctificetur.

finita ultima oracione : exeat episcopus sicut intrauit.
Cantor uero uocatis ad se tribus uel quatuor fratribus incipiat letaniam in capis. trinos sanctos de quolibet ordine sumentes. Si autem episcopus absens fuerit : cum incipitur letania is qui celebrat cum diacono inuestiat. descendat et deposita casula et stola intret in chorum set prior non

¹ magnificentiam : Ebor.

² Missale Ebor. i. 119.

³ Baruch iii. 9-38.

*incepta letania : fratres accedant ad formas sicut in xij. Harl. MS.
lecciónibus. Ad singula sanctorum nomina chorus inclinet.
cantores ad nullum. Cum dixerint / Omnes sancti. exeant fo. 186.
omnes qui ad missam sint seruituri. cum dixerint.
Accendite. accendantur luminaria. Accendite. tribus uicibus
alta uoce pronunciata intret episcopus cum ministris suis
solemniter induitis et clericis suis in capis uel eo absente
sacerdos cum ministris suis. et incipiat cantor festiue
Kyrieleison*

*post Kyrieleison incipiatur Gloria in excelsis deo. incensetur
altare et pulsentur omnia signa ad Kyrieleison et Gloria in
excelsis et Alleluia stet totus conuentus*

oracio.

Deus qui hanc sacratissimam noctem.

[DE S. CUTHBERTO]

Feria v^a de caritate officium

fo. 427.

Karitas dei diffusa est.

[At end of postcommunion follows]

*Sed secundum consuetudinem dunelm. ecclesie in omni fo. 428.
feria v^a uacante per annum exceptis aduentu, lxx^a et xl^a
celebratur de sancto cuthberto officium*

Statuit ei.

[*feria vi de cruce
sabbato de sancta maria*]

WORKS MOST FREQUENTLY QUOTED IN THE FOLLOWING NOTES.

TITLE.	QUOTED AS
<i>Account Rolls of Durham Abbey.</i> Surtees Soc. Durham, 1898—1901	<i>Rolls.</i>
<i>Billings, R. W.</i> Architectural Illustrations and Description of the Cathedral Church at Durham. London, 1843	<i>Billings.</i>
<i>Bradshaw, Henry, and Wordsworth, Chr.</i> Statutes of Lincoln Cathedral. Camb., 1892—97	<i>B. and W.</i>
<i>Carter, John.</i> Plans, Elevations, etc., with some Account of the Cathedral Church of Durham. Lond., 1801...	<i>Carter.</i>
<i>Greenwell, W., M.A.</i> , etc. Durham Cathedral. Durham, 1897	<i>Greenwell.</i>
<i>Hutchinson.</i> History, etc., of Durham. Newcastle, 1785—94	<i>Hutchinson.</i>
<i>Lanfranc.</i> Decreta pro ordine S. Benedicti, printed in <i>Reyner</i> , 211—254; in <i>Wilkins</i> , I, 328—361 ex MS.; <i>Dunelm.</i> B. iv. 24, fo. 47; and in <i>Migne</i> , P.L. 150, 443 ff. (c. A.D. 1220)	<i>Lanfranc.</i>
<i>Legg, J. Wickham, and Hope, W. H. St. John.</i> Inventories of Christ Church, Canterbury. Westminster, 1902	<i>L. and H.</i>
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<i>Raine, James, M.A.</i> A Brief Account of Durham Cathedral, etc. Newcastle, 1833	<i>Raine, Br. Acc.</i>
<i>Raine, James, M.A.</i> Saint Cuthbert. Durham, 1828 ...	<i>Raine, St. Cuth.</i>
<i>Reynerus, Clem.</i> Apostolatus Benedictinorum in Anglia. Duaci, 1626	<i>Reyner.</i>
<i>Rock, Daniel, D.D.</i> Church of our Fathers. Lond., 1849	<i>Rock.</i>
<i>Scriptores Tres.</i> Surtees Soc. Lond., 1839	<i>Scr. Tres.</i>
<i>Wilkins, D.</i> Concilia Magnæ Britanniæ et Hiberniæ. Lond., 1737	<i>Wilkins.</i>
<i>Wordsworth, Chr.</i> Notes on Mediæval Services. Lond., 1898	<i>Wordsw.</i>

NOTES ON THE TEXT.

I, pp. 1—3.

Written 1593]. So also MS. H. 44, and see below, ch. xv, p. 29; also App. VIII, p. 161.

The 9 altars]. The eastern transept of Durham Cathedral has received this name from the nine altars that originally stood in it. There is a similar eastern addition at Fountains Abbey, of somewhat earlier date, called *Novem altaria* in the Chronicles of the Abbey, but unaccountably termed "The Lady Chapel" in the earlier editions of Walbran's Guide. Each of the nine altars at Durham, save that of St. Michael, had a dedication in honour of two saints, as stated in the text. In connexion with the building, see App. VI, particularly Nos. I, II, p. 148. Five of the altars were dedicated 16 Kal. Jul. (June 16), 1253, No. VIII, p. 151.

front or highest part]. The eastern wall of the "Nine Altars," on the internal face of which may still be seen the string-course rising from the bases of the vaulting-shafts to the tops of the altars.—Billings, Pl. xvii, xx, lxiv, lxvii. The expression "in fronte" is used in the same way as it is here, in Indulgences, Nos. VIII, XVIII, XXXI, App. VI, pp. 151, 153, 154.

he altar of St John Baptist & St Margarett]. A missal that belonged to this altar still exists (MS. Harl. 5289; see App. XI, p. 172). In it is an inventory of the goods belonging to the altar, which may give an idea as to what the others had. See Appendix X, p. 171. This altar and that of St. Andrew and St. Mary Magdalene were dedicated 7 Kal. Jan. (St. Stephen's Day), 1274; see Indulgence No. XXXI, App. VI, p. 154.

n Ambry set]. The expression points to a wooden construction; there is no recess in the wall at this point, but the stone bench has been cut away. For other wooden almeries not enclosed in walls, see chapters II, XVII, XXII, XXXIX, XL. There must have been many such almeries in all churches, and some few have remained, as those at Selby, which are on the north side of the high altar. These have vertical sliding doors; there is also a long almery, with a hinged door, for the abbot's crosier or for the processional cross. In the small vestry behind Bishop Fox's altar in his chapel at Winchester are small almeries or cupboards, the fronts of which are ornamented with the linen pattern. Behind the high altar of the same church is the base of a long, narrow cupboard entered by a door at either end. It is of stone, 16 ft. 9 ins. long, and 1 ft. 10 ins. deep, and was evidently a relic-cupboard with grates in front like one in the north transept at Gloucester. On the relic-cupboard formerly at Canterbury, see L. and H., 37, 39, 82. On the almeries formerly in the Galilee, see below.

Winging-breads]. The wafer-bread used in the celebration of mass, which was commonly sung, though often said. This bread was made in thin, coin-like, round cakes like what are now used, with some sacred symbol impressed upon each one. They were carefully dried, rather

than baked, between the "obley-irons," which were irons that closed upon them and gave the impress. Some of the breads were made larger, to be used by the priest alone; the smaller were for the communion of the people. In the accounts of the Prioress of Pray (S. Maria de Pratis), near St. Albans (Dugd., *Mon.*, 1817-1830, III, 359) we find " pd. for howselyng brede synging brede and wyne vd. ob." From this it has been inferred that singing-bread was the priest's host, and houseling bread that which was given to the people. This distinction may have been sometimes made, but certainly "singing-bread" was a term used of all altar-bread both before and for some time after the Reformation, and even to denote wafers for sealing letters. So the French *oublie*, a wafer, is from *oblata*, an obley or host. (Rock, I, 153-156; Scudamore, *Notitia Eucharistica*, part II, ch. xv, sect. ii). In the west wall of the south transept of Durham Cathedral is a fireplace supposed to have been used for heating the obley-irons. It is not mentioned in *Rites*. See further in a note on ch. xvi, p. 218. Part of the chimney that belonged to the fireplace in the destroyed vestry of the Lady chapel at Winchester still remains. An oven exists in the vestry at Hulne, and in that of St. Peter Mancroft, Norwich. In a large room at Castle Acre, supposed to have been the Sacrist's checker, was found a fireplace with an oven at the side, 1 foot in diameter, having a domed roof 16 inches high.—*Norfolk Archaeology*, XII, 123. Obleys were sometimes bought ready made. In 1545 we find a payment at Durham "Roberto Hackett pro hostiis consecr. 1200, xijd.," and again to him "for fower hovndrith breydes, iiijd." See above, p. 97, and *Rolls* under Hosts, Obleys, Singing-breads. There are very minute directions for the making of obleys in Lanfranc, cap. vi, and in the Consuetudinary of Abbot Ware (end of 13th century).—Cotton MS. Otho, C. xi, cap. vi, fo. 34. See also Sir E. M. Thompson's *Customary of . . . St. Augustine's, Canterbury, and St. Peter's, Westminster*, H. Bradshaw Soc., 1902, p. 119, and Alcuin Club Tracts, I, third ed., p. 68.

a faire marble stone]. Neither this tombstone nor that of Bishop Beck now exists. "When the church was flagged after an uniform plan, within the memory of persons still alive, many monumental slabs, worthy of preservation, were destroyed, and others were injudiciously removed from their places into the spaces between the pillars of the nave and other retired corners which they now occupy."—Raine, *Br. Acc.*, 12.

the wall beinge broken]. The writer is here following what appears to have been a common opinion in his day, but the doorway referred to, now walled up, is, like the one at the opposite end, evidently a part of the original design.

alley]. The walk immediately west of the eight wainscot partitions that divided this entire transept into nine eastern chapels. It turned round eastward at either end, forming "the north alley" and "the south alley" of the Nine Altars.

shrines]. Here we are probably to understand canopies.

ouer head]. These canopies were probably flat at the top, with some sort of cresting, and coved or vaulted underneath, like that of Our Lady's Altar in the Galilee, described below.

partition of wainscott]. The floor has been renewed and raised, and there are no precise indications of the fixing of these partitions. At Fountains there were perpant walls with gabled copings; at some late period these were replaced by wooden screens extending westward to a long parclose.—Hope, *Fountains*, 27, 30. At Rievaulx the five eastern altars were divided by perpant walls of stone, continued westward with wood, to meet a great cross screen or parclose.—*Rievaulx Cartulary* (Surt. Soc.), vol. 83, pp. cxi, 336. For similar arrangements at Abbey Dore and Lincoln, see Hope's note.

pictured and guilted]. There are remains of colour about the stonework over where the altars stood.

lockers or ambers]. Like the one mentioned above; note, p. 193.

in the wall]. There are three square recesses to the left of three of the altars. As the sides are not grooved, they probably had wooden linings in which shelves were fixed. For the corresponding provision at Fountains, see Hope, 30, 31.

St Katherns window]. Mentioned in 1545 as "ye windoo in the Kateron wheyll."—*Rolls*, 727. This may have been originally wheel-shaped with radiating shafts, like others of the period, as, for example, that in the north transept of Beverley Minster, or that in the west front at Peterborough, a design which would keep in mind St. Katherine's Wheel. The glazing was done at a cost of £14, given by Tho. Pikeringe, rector of Hemingburgh, 1409-12.—*Liber Vitæ*, 115. The present stone-work (36 lights) was made by Wyatt in 1795, and the glazing is modern.

24 lights]. Either this is a mistake for thirty-six, or the present design is different from that which preceded it. The other window, in which the legend was represented, is described again below, p. 119.

as shee was sett uppoun the wheele, etc.]. See *Legenda Aurea*, Leg. CLXVII, according to which account she was afterwards beheaded with a sword, and angels carried her body to Mount Sinai. The once popular legend of St. Katherine is still contained in the Roman Breviary; it is given more fully in those of Sarum and York.

cressets of Earthen metall]. Basins of earthen material standing in the iron frame. Stone is classed as "mettell" in ch. XVII. A similar use of the word *metal* has survived in the term *road-metal*. At p. 24 it is used of the material of the miraculous Rood of Scotland. Cressets were often made of stone, a square block having from four or five to sixteen (or more?) hemispherical cavities worked in it, each to contain grease and a wick. Such stone cressets were used in the Lantern, ch. XIII, and in the Dörper, ch. XLIII, and in many other places about the Abbey. See *Rolls*, Index under Cressets. Such have been described and figured by Mr. Lees in the *Cumberland and Westmoreland Transactions*, Vol. III, pp. 194-196; see also *Arch. Association Journal*, XXII, 105. There are cresset-stones *in situ* in the atrium of S. Ambrogio, Milan, at Lewannick in Cornwall, and one, not *in situ*, at Wool Church, Dorset (*Cornhill Mag.* Nov. 1890, p. 193). There is one in the York Museum, also a fine example with nine holes at Furness Abbey. One was found at Waverley in 1899,

moveable, for four lights. *Proc. Soc. Ant. Lond.* 2nd Ser. XVIII, 201. There were some at Abingdon. *Accounts, Camd. Soc.*, 61, 62, 87. *south alley end*. The end of the Nine Altars where the south alley was, the south end in fact.

St Cuthbert's Window. This description might have been written for the St. Cuthbert's window in York Minster, on which see *Yks. Arch. Journal*, IV, 249—376, and XI, 486—499. Raine gives a list of armorial bearings noticed in the tracery of these windows by Dugdale in 1666.—*Br. Acc.*, 73.

storye of Joseph. Probably including the New Testament anti-types.

II, pp. 3—7.

feritorye. As the "Nine Altars" transept was so called from the altars it contained, so the raised enclosure at the back of the High Altar was called the "Feretory," not only from the great shrine in the midst of it, but from any others that were kept there, as at Winchester, and even at Gloucester, where they had no great shrine. In the same way the term "High Altar" has often been applied to the area in which the holy table stands. L. and H., 251.

quadrant forme. Quadrate or quadrilateral; so the courts or yards about Hulne Abbey are said in a survey to be "of quadrant fashion."

shrine. The great shrine, large enough to contain the entire body and the relics kept with it. There were such at Canterbury, York, Winchester, Oxford, Bury, St. Albans, and Westminster. That at Westminster was restored after a fashion in 1556; there are two representations of an earlier shrine of St. Edward from a 13th century MS. in Scott's *Gleanings*, 1863, pp. 136, 138. The stone substructures of the two at St. Albans, and portions of that of St. Frideswide in the Cathedral at Oxford, were reconstructed as far as possible a few years ago. There is a drawing of the Canterbury shrine in Cotton MS. Lib. E. viii, fo. 269, engraved in Dugdale's *Monasticon* and elsewhere, but best in Stanley's *Memorials*, 1865, p. 228; this is, however, considered to be untrustworthy, not to say imaginary. There are some good representations of the Durham shrine in the 11th century in MS. Univ. Coll. Oxon. clxv, one of which is reproduced in *Yks. Arch. Journal*, IV, 341. It shows the stone substructure with a flowing cloth hanging about half way down, on which is set the shrine itself, with panelled sides and imbricated roof. The Rolls are full of interesting references to the shrine. See the Index thereto, under Shrine. The Purbeck marble ground-course of the substructure was recovered from St. Cuthbert's grave in 1899, and is now lying on the floor of the Feretory. This formed part of the "novum opus marmoreum et alabastrinum sub feretro Sancti Cuthberti," for which John Lord Nevill paid more than 200*l.* of silver, and which he sent in chests by sea to Newcastle, the Prior conveying it by waggons to Durham. *Scr. Tres.*, 135; *Archæologia*, LVII, 11—28.

seates or places conuenient. Recesses in the stone or marble substructure on which the shrine proper usually stood.

sittinge on /heire knees. A local expression for kneeling. To bow or lean forward as in curtseying is in Durham folk-speech "to kneel." In a Langholm proclamation it was said "they shall sit down on their bare

knees" (*N. & Q.* 8th S. II, 484). In the Metrical Life of St. Cuthbert, l. 6241, we read "And on þair knees þai sett þaim doune," and below, ch. v, "sittinge downe upon his knees . . . did creepe away uppon his knees"; so in ch. vi, etc. The same expression is used in the Kirk Session Records of Balmerino under 1649 and 1658, quoted in James Campbell's *Balmerino and its Abbey*, 205, 213.

*euen in theise latter dayes]. E.g., in 1502; see note p. 222, and *Scr. Tres.*, 152. the history of the Church at large]. Mentioned again a little lower down, p. 6, and in ch. xxvii (where see note), and ch. xxviii.*

a little altar]. As was usual. Such little altars are represented at the ends of shrines in the St. Cuthbert's and St. William's windows at York. This particular one is described as "altare sancti Cuthberti, ad caput sancti Cuthberti situatum."—*Scr. Tres.*, App., p. ccclxxxviii. A little altar has been set up at Westminster at the head of St. Edward's shrine at coronations. A permanent altar, in Irish black marble, was provided for the coronation of Edward VII, under the direction of Mr. J. T. Micklethwaite, F.S.A.

St Cuthbert's day in lent]. March 20, which always fell in Lent, as Easter Day cannot fall earlier than March 22. The other feast of St. Cuthbert, that of his Translation, was on Sept. 4.

frater house]. See ch. xxxix.

the couer]. When let down, it would rest on the substructure on which the shrine stood.

a pully under ye Vault]. The pulley may have been fixed in a hole now visible in the top of the Vault, immediately east of the middle arch between the Choir and the Nine Altars. The "rota in volta" is mentioned in *Rolls*, p. 441.

a loope of Iron]. There are several holes in the pillar; in one of these the loop may have been fixed.

four staves]. So in the case of St. Bede's shrine. See ch. lii.

Brattishing]. Properly board-work, a wooden parapet; here apparently a cresting. "Brandishing" is a corrupt form of "Brattishing." See N. E. D.

alt every corner . . . a locke]. There were probably four different locks with as many keys, kept by four persons.

almeryes of fine wenscote]. The marks on the floor, where these were fixed, are clearly visible.

all the holy reliques]. There are lists of Durham relics in Trin. Coll. Camb. MS. O. 3, 35, c. 1150, which formerly belonged to Finchale, in MS. Eccl. Ebor. XVI, 1, 12, printed in *Scr. Tres.*, App., p. cccxxvi, and the Liber de Reliquis of 1383 in MS. Eccl. Dunelm. B. II, 35, printed in Smith's *Bede*, p. 740; *Rolls*, 425—440; transl. in Raine's *St. Cuthbert*, p. 121. Some of the most important of the relics are mentioned in the Anglo-Saxon poem *De Situ Dunelmi* printed in the Surtees Symeon, p. 153, in a short list in the Rolls edition of Symeon, I, 168 (c. 1150), and elsewhere. For a Finchale Inventory, including relics preserved there, A.D. 1481, see *Durh. Arch. Soc. Trans.*, IV, 134, and for other relic-lists, *Rolls*, 953.

*french peir]. A name for the Neville screen, ch. III; Billings, Pl. xxviii—xxxiii. Not derived from its being supposed to be made of Caen stone, but from *franche peer*, free-stone, superior stone (N. E. D., under *Freestone*). We find "a franche botras" in 1412, probably a buttress of freestone.—Raine, *Catterick Church*, 1834, p. 8. Some say it is Dorsetshire clunch, others Bedfordshire stone. The screen was made in London, and brought to Newcastle by sea, packed in boxes, at the expense of John Lord Neville, who had contributed £533 6s. 8d. towards the cost of it (1372–1380).—*Scr. Tres*, 135, 136. *Rolls*, Index under Reredos. The screen and its alabaster images appear to have been beautifully painted and gilded. Dr. Raine says that "the screen was originally painted with the most gaudy colours."—*Br. Acc.*, 41. Traces of these may have been seen when the whitewash was scraped off, *ib.*, but no remains of such decoration, which may have been done in the 14th or in some later century, are now to be seen. In 1380–81 a painter of Newcastle was paid 12*d.* for painting one of St. Cuthbert's birds (the Eider ducks of the Farne Islands) "pro exemplare pro le Rerdos."—*Rolls*, 591. In MS. Ebor. XVI, i, fo. 13*v.*, is a short treatise *De Avibus S. Cuthberti*.*

2 dores]. One on either side of the high altar, to give access to or from the feretory, as at Westminster, Winchester, St. Albans, etc., and as is usual. So again in the case of the Jesus Altar, ch. XVII.

the irons]. It would seem that there was some sort of an iron railing round the raised platform called the Feretory. In like manner St. Thomas's shrine at Canterbury was enclosed by a grate. Some time after the dissolution of the monastery the place of the Durham grate was occupied by handsome carved oak screen-work, swept away during the last century, when so much valuable woodwork was destroyed. A portion of this screenwork is preserved in the University Library. It is shown complete in Billings, Pl. lxvii. The feretory is now surrounded by a modern stone coping.

Ancient]. A corruption of Ensign. See N. E. D.

ye battel done]. That of Neville's Cross or of Durham, fought in 1346. See ch. XII, xv.

holy rood crosse]. See also ch. XII, xv.

wrythen]. Wreathed.

loup of Iron]. There is no pillar immediately under St. Catherine's window, but there are holes in the pillars near, in one of which the loop may have been fixed.

III, pp. 7—10.

*the antient history]. Probably *Scriptores Tres*. See the next note.*

*Laordose]. In the editions "Lardose," a doublet of Reredos, from Fr. *L'arrière dos*, or, as in *Scr. Tres*, 136, La Reredos.*

to the middle vault]. I.e., to the bottom of the triforium.

curtaines or hanginges]. The curtains called riddels or costers, that hung originally from rods between four pillars at the corners of the altar, or, later, on rods projecting, as in this case, without front support. They had pairs of curtains of white silk and of linen at Canterbury. L. and H. 165.

2 irons fastened]. There are many marks and holes where irons have been fastened, and among these are two which may have served for the canopy. The high altar here mentioned would be the one made in 1380, and dedicated in honour of SS. Mary, Oswald, and Cuthbert (*Scr. Tres*, 136). An earlier one, consecrated in 1240, was in honour of St. Mary. App. VI, No. III, p. 150.

that the pix did hange in it]. The Pix or Pyx was a box for the reservation of the Holy Eucharist; a box so called was sometimes, however, used for singing-bread or relics, or even documents. It was made of some precious material, as gold, silver, beryl, crystal, or ivory, in well appointed churches, but there were in some churches "full simple and dishonest pixes, specially pixes of copper and timber" (Pugin, *s.v.*). The Sacrament was not to be kept in a *bursa* or *loculus*, but in a fair pix with fine linen inside it, which pix was directed to be locked up in a "tabernacle," which appears sometimes to have been constructed of wood, and sometimes to have been a locker in the chancel wall near the altar. The common English custom of suspending the pix was not in accordance with the above direction (contained in Peckham's Constitution *Dignissimum*) and it was held by some to be open to objection, though having its advantages.—Lyndwood, *Provinciale*, lib. III, tit. 26; ed. 1679, p. 248. We find in *Rolls*, "Corda pro Corpore Xti pendente," 179. On wall-lockers as "Sacrament-houses" see Walcott, *Scotimonaisticon*, 33. Such Sacrament lockers are pretty common in Scotland, some of the 16th century being enriched by appropriate sculpture and inscriptions. They are usually near the north end of the east side of the chancel, and the small lockers found in English churches in the same place, or in the east wall, may possibly have been meant for the same use. In Germany the Sacrament was kept (in later times, at least) in a lofty tabernacle on the north side of the altar, called a *Sakramenthäus*. The present Roman custom is to have a Tabernacle at the back of the altar.

a pellican]. There was a "pellican" . . . "feeding her yong ones with her own blood" in the Cathedral church in the 17th century; see Cosin's Correspondence, Surt. Soc., I, 168n. The Pelican "in her piety," wounding her breast with her bill to feed her young ones with her blood, was an expressive symbol of Christ shedding His Blood for the world. This device was borne as his arms and used as a badge by Richard Fox, bishop of Durham 1494-1502. It is to be seen wherever he did much building or other work, as at Corpus Christi College, Oxford, Durham Castle, Winchester, and elsewhere. And very possibly the pelicans mentioned here and in ch. VII were made at his suggestion. A fine Pelican of brass, of late Decorated character, still serves as the lectern in Norwich Cathedral. There is a good woodcut of it in Murray's *Cathedrals*, Norwich, Pl. vi. For other examples see *N. & Q.* 9th S. IX, 375.

the white cloth]. Such cloths are often mentioned in Inventories, and one still exists at Hessett in Suffolk. See Alcuin Club Tracts, I, third ed., p. 30n.

both the epistoler and the gospeller]. These offices continued in the New Foundation until they were abolished by the Chapter in 1884-5.

the epistoler . . . all 3 arow]. It is still the custom in Durham Cathedral for the clergy to go to and from the altar in single file, and one of the vergers before them with a tipt staff in his hand, but now the celebrant goes first. The officiating clergy went out under the organ-screen and re-entered by the south quire door, namely the door in the screen between the aisle and the choir, within living memory, some of the older canons continuing to do so after others had begun to go direct from their stalls. This was a survival of going to and from the Vestry (demolished 1802). Until the use of copes was discontinued (in 1759) they were put on in the Vestry, which was on the south side of the choir, immediately before the celebration of Holy Communion. Carter drew a portrait of the verger who remembered the time when he used to vest the clergy with the copes, a comely old man in wig, bands, gown, and knee-breeches.—B.M. Add. 29.933, No. 70 verso.

the office of the masse]. The *Officium* or Introit.

which booke did serue for the pax]. After the prayer for peace that followed the commixtion of the elements in the mass, the priest kissed first the corporals, chalice, and altar, and then the deacon, who passed the actual kiss of peace to all in the choir, until about the 13th century, when the ancient practice of mutual salutation, founded on St. Paul's Epistles, primitive tradition, and the Apostolic Constitutions, was superseded by the use of an *osculatorium* or object passed round to be kissed by all in turn. In England this was called the *tabula pacis*, pax-brede (-board), *asser ad pacem*, or *pax*, and was commonly made of wood, jet, metal, ivory, or glass, often with a representation of the Crucifixion upon it (*Speaker's Com.* on Rom. xvi, 16; Maskell, *Ancient Liturgy*, 1846, 116n.; T. J. Simmons' *Layfolks' Mass-book*, 1879, p. 295; Pugin, s.v.; Rock, *Hierurgia*, 107). Many highly prized Texts, with ivory, metal, or jewelled covers, also did duty as the Pax. One of the ancient MSS. of the Gospels now at Durham has the appearance of having been so used, at the picture of the Crucifixion. It may be the book here referred to. Sometimes, as at Canterbury, a cover was used without a book inside. At Lincoln, the Texts of the deacon and of the subdeacon were kissed before the *Officium* and the *Credo*.—B. and W., I, 376, 379; Wordsw., 172.

basons of siluer]. For the priest to wash his hands in; this was another primitive practice, founded on Ps. xxvi, 6. It was done immediately before or after the offertory, at Milan, immediately before *Qui pridie*, beginning the act of consecration, either at the water-drain in the south wall of the chancel, or at a basin held at the south corner of the altar, with suitable words, as, *Munda me Domine*, etc. (Sarum), *Lavabo inter innocentes*, etc. (Ebor.). See Maskell, p. 62; Simmons, p. 252. In early times the priest washed his hands also after he had communicated; this practice has survived in the rinsing of the fingers in the ablution of the chalice. After the ablutions the priest washed his hands again (Maskell, 134). Silver basins are often mentioned in the Inventories of great churches, e.g., St. Paul's, 1245, *Archæologia*, L, 469; *Rolls*, Index under Basins; Legg and Hope, Inventories, p. 72.

Cruitts]. The larger cruets, like the gold chalice and larger basin, appear to have been used on "principall days" for the more show; more wine and water would, however, be required on days when there were more masses. They were called "Urceoli ad vinum et aquam." —Legg and Hope, p. 73. See *Rolls*, Index under Cruets, and Flackets.

hipps]. *Naviculae* or incense-boats, so called from their form; the incense was taken out of these to be put into the censers.

... *candlesticks].* Note that even for principal days on the High Altar of Durham Abbey there were only two. In a council at Oxford in 1322 this direction was given, "Accendantur duæ candelæ vel ad minus una." In the representation of mass in a Sarum missal printed at Rouen in 1492 there are two candles, and so in illuminations and prints in service-books generally, and in inventories of parish church goods, e.g., those in Lincolnshire in 1566, "ij candellstickes," *passim*. The first Injunctions of Edward VI, and Cranmer's Visitation Articles, continue to hand on the traditional two lights which have been provided for in the Church of England to this day. In small and poor country churches it was perhaps not unusual for there to be only one. In Myrc's Instructions, E.E.T.S., I. 1875, we find "Loke þat þy candel of wax hyt be." On the use of a single candlestick, see further, J. N. Comper, in Legg, *Principles of Prayer Book*, 1899, 72. On great festivals and in great churches many extra lights were used on the beam, on the floor, or otherwise round about the Altar, but these were ornamental, like the hanging lights in basins, and quite distinct from the altar-lights proper. On the whole subject of Lights, see Legg, *ut supra*, 68—81. Alcuin Club Tracts, I, third ed., p. 33.

3 quarters]. I.e., of a yard.

taken in sunder with wrests]. Made to unscrew by means of some sort of keys that fitted them, probably in order to be more easily cleaned. So the Pelican lectern in ch. vii. We find references in the *Rolls* to the "scouring of the Paschal" after the Dissolution. See *Rolls*, Index under Paschal.

stooles and fannels]. Stoles and fanons or maniples.

Crosses to bee borne]. Processional crosses were used from early times. At first they were simple crosses, then the crucifix was introduced, and in the 15th century the figures of the Blessed Virgin and St. John were added on brackets. The Evangelistic symbols were placed on the four ends. The *crux magna processionalis et alia minor pro mortuis* are mentioned among the things required for a parish church, in Peckham's Constitutions, A.D. 1280 (Wilkins, II, 49). See also Quivil's, 1287 (*Ibid.*, 138). For processional crosses at Durham, see *Rolls*, Index under Cross. There was a very fine processional cross with "Mary and John" at Ripon, in 1466, and there is one with the same figures (ancient) now at St. Oswald's, Durham (*Ripon Chapter Acts*, Surtees Soc., 205, 206, and note).

IV, pp. 10—11.

the pascall]. For the great Easter candle that was consecrated on Easter Even and lighted with the new fire struck from flint, beryl, or crystal, and blessed immediately before the blessing of the candle. On this

rite see Pellicia, *Polity of the Christian Church*, tr. by Bellett, Lond., 1883, pp. 366–369; *Processionale ad usum Sarum*, Leeds, 1882, pp. 74–82; *Missale Sarum*, Sabbato Sancto; on the Paschal Candlestick, Pugin, p. 47. In the ancient churches in Rome, the Paschal candlestick is a fixture, standing beside the Gospel ambo, in England it was commonly moveable, and only brought out for the Easter season, as at Durham, ch. xi.—*Rolls*, 715, 720. It is mentioned in the lists of Church requisites in provincial constitutions, as in Wilkins, II, 49, 138.

Maunday thursday]. It seems to have been set up on this day, to be ready for Easter Even.

the first grees or stepp]. Apparently the lowest Altar-step.

3 basons of siluer]. Probably those which were presented by Bishop Pudsey (1153–95), described in *Scriptores Tres*, p. 11. “Fecit etiam in ecclesia coram altari tria ex argento baccilia, cum unciiis suis argenteis, cristallis mixtim insertis, dependi, in quibus lumina die nocturna perpetuo ardentia, ob venerationem sancti patris Cuthberti et reliquiarum, lucent.” De Moleon, *Voyages liturgiques*, Par., 1718, p. 318, speaking of Rouen, mentions “le Cierge Pascal entre le tombeau de Charles V. et les trois lampes ou bassins d’argent.” See *Rolls*, under Basins. For candle-basins at Lincoln, see B. and W., I, 290, 364; II, 361. There are some excellent representations of hanging basins with lights burning in them in 13th century windows at le Mans. See the plates in Hucher, *Vitraux Peints*, Par., 1865. For the same at Canterbury see Farrar, *Painted Glass in Canterbury Cathedral*, 1897, Pl. 27. In the *Abingdon Rolls* (Camd. Soc.), p. 91, 1422–23, we find, “In cereis pro bacinis emptis, ijs.” Finally, see L. and H., 325.

in the midst . . . a nick, etc.]. All this seems to show that at Durham the Paschal stood, not on the north side, as was usual, but in the middle, on a wooden platform set with its four corners pointing N., S., E., and W., the six branches spreading north and south, being merely ornamental adjuncts to the central branch, which served as the actual Paschal candlestick in later times. The Durham Paschal was no doubt originally one of the great seven-branched candlesticks introduced in the twelfth century as part of the Judaizing movement of that period.—L. and H., *Intr.*, 45. “The custom at Durham of using the seven-branched candlestick for the Paschal was exceptional, and probably of comparatively late date, when the significance of the candlestick had been forgotten.”—L. and H., 49. There were other examples at Winchester (of silver, given by Cnut), Canterbury (given by Conrad), St. Augustine’s, Canterbury, Bury St. Edmunds, Westminster, Lincoln, Hereford, York, and probably in most if not all great churches. See L. and H., 47n. Existing examples at Essen and at Brunswick are figured in Lübke, *Ecclesiastical Art*, tr. 1871, pp. 176, 177, and there is a cast of one at Milan in the South Kensington Museum, which is remarkably like the Durham one as described in the text. At Durham there was “a tunycle (?) of white damask for the Pascall.”—*Inventories*, Surtees Soc., 137. One of the duties of the Treasurer in

Cathedrals of the Old Foundation was to provide seven candles for the brazen candelabrum.—B. and W., I, 288; II, 66, 97.

Latten]. A kind of brass.

the 7 candlestick]. The Paschal proper, which held the Paschal candle. The Sarum Processional of 1517 directs that the latter be 36 feet long, that is, of course, in Salisbury Cathedral. At Lincoln, c. A.D. 1300, the Paschal candle was to be of three stones of wax.—B. and W., I, 291; Wordsw., 204; in 1439–42 we find *tres libras*, but *duas petras* interlined.—*Ib.*, II, 303. At Westminster in 1558 the Paschal was made “the wheyf of iij c. of wax.”—Machyn, 169. The great candle was, after Whitsuntide, made into candles for the funerals of poor people. Wilkins, I, 571, and II, 298. On the Paschal see a note in Westminster Missal, H. Bradshaw Soc., Fasc. III, p. 1511.

the lower vault]. The triforium, as above, p. 7, where it is called “the middle vault”; here the lower with reference to the vaulting of the choir. The candlestick according to this account must have been about 38 feet high, and the candle with its “Judas” another 30 feet, nearly 70 in all.

wherein]. That is, in the Paschal, not in the vault.

a long peece of wood]. A wooden imitation of the lower part of a candle, called “the Judas of the paschal,” a term which has not been very satisfactorily explained; it is said that the Paschal candle typifies Christ, who sprang out of Judas (Judah). The wooden imitations on which other candles stood were also called “Judases,” perhaps from their resemblance to the Paschal Judas. See Rock, IV, 244. “Judases” (once “Jewes light”) and “pascall posts” (*i.e.*, candlesticks) occur in Lincolnshire Inventories (Peacock, *Ch. Furniture*, see Index, s. *vv.*) The candle was carried to be blessed *in hasta quadam* (*Osmundus de Off. Eccl.* in Rock, Vol. IV, after Index, p. 52). This, however, seems to have been something different from the Judas; it is represented in a woodcut in the Sarum Processional of 1508, Leeds ed., p. 80, as a *hasta* of wood with a beast’s head at the top; in the mouth of the beast is fixed the actual candle.

square taper]. Why square is not evident, but *candelæ majores quadratae* are mentioned in the Black Book of Lincoln.—B. and W., I, 364. In the Museum of the Society of Antiquaries at Edinburgh is a small square taper, entered as a donation in 1782. Nothing is known of its history. It is in several pieces, which, when put together properly in line, measure 13 inches. The base is $1\frac{1}{8}$ in diameter, and the apex $\frac{5}{8}$. The four sides have floral and other devices in low relief, including a thistle and a sort of *fleur de lys*. *Candela rotunda* is especially ordered for Candlemas in Westm. Missal (H. Bradshaw Soc.) ii, col. 621, note.

a fine conveyance through the sd roofe]. Not now to be identified.

V, pp. 11–12.

The Passion]. The Durham missal (MS. Harl. 5289) contains rubrics concerning local usages at Passion-tide, Easter, Candlemas, etc. See App. No. XI, pp. 172–191.

maruelous solemne seruice]. That known as "creeping to the Cross," or "Adoration of the Cross." The Service is contained in Missals and Processionals under Good Friday.

*the passion was sung]. That according to St. John (xviii, xix, 1-37), followed by the Gospel for the day (xix, 38-42). The Passion was often sung, as it still is in the Roman rite, by three singers, one taking the narrative, another the words of Jesus, and a third the words of others. That according to St. Matthew was sung on Palm Sunday, St. Mark's on the Tuesday, St. Luke's on the Wednesday, and St. John's on Good Friday. In some missals the parts are marked by letters, etc., to indicate the voice for each, or the part to be taken. In the Sarum missal, ed. Burntisland, it is explained in the rubric before the Passion for Palm Sunday, that letter *a* signifies Jews and Disciples, *b* Christ, *m* the Evangelist, and that the voices are alto, bass, and *medius* or tenor. The Roman missal has X for Jesus, *c* for Chronista, and *s* for Synagoga. So has a MS. Sarum missal c. 1320. The Durham Chapter MS. of the Gospels (A. II, 16), which is supposed to date from about A.D. 700 or earlier, has in all the four Gospels, in the histories of the Passion, the words of Christ distinguished by *I*, and all the rest together under *c*. This would seem to be a simpler and earlier arrangement than any of the above; the letters are probably not very much later than the original MS. For other forms, and on the whole subject, see Grove's Dictionary of Music, s.v. *Passion Music*.*

a goodly large crucifix]. Usually kept within the image of Our Lady of Bolton (ch. XVI).

the picture]. The writer uses the term "picture" for any representation. See ch. XII, and end of XIV.

St. Cuthbert's armes]. See below, in App. I, p. 109.

*singinge an Himne]. The stanza *Crux fidelis inter omnes Arbor una nobilis*, followed by *Pange lingua gloriosi Prælium certaminis*, to be found in most mediæval Breviaries and Missals. See Hymns A. and M., No. 97; *Dict. Hymnology*, 880.*

*which sepulchre was sett upp in the morninge]. It is clear that they had a moveable wooden "sepulchre," not a stone structure such as may be seen in Lincoln Minster and in many other churches. Among the sacristan's expenses for 1547 we find "in tackettes (tacks to fix up drapery) to sett vp ye sepulcre, jd."—*Rolls*, 728. Nails, tacks, and pins for the sepulchre are frequently mentioned in the Ludlow Churchwardens' Accounts. In 1557-58 wainscot was sawn for the sepulchre.—*Rolls*, 715. A new one was probably made at this time to take the place of an earlier one destroyed. In village churches the sepulchres were often moveable closets of wood, on which were hung "sepulchre cloths" at Easter-tide. The simplest form of the stone sepulchre is a recess in the north wall of the chancel in which a moveable wooden sepulchre could be placed. In the more elaborate examples we find sculptured representations of the Roman soldiers guarding the grave, and the figure of Christ rising amid censing angels. Probably not one old English wooden sepulchre exists. In Lincolnshire they were broken up and burned, made into*

communion-tables, "a presse to laie clothes therein," etc. (Peacock, *Ch. Furn., passim*). At Winterton "one sepulcre clothe of lynnē" was sold and defaced (*Ibid.*, 165). The modern Roman ceremony of "the Sepulchre" is quite distinct from the old English rite; see Pugin *s.v.* We do not find the sepulchre in the lists of necessary Church furniture, nor is it mentioned in half the parish lists printed by Peacock. The service connected with it is nevertheless to be found in the missals and processionals. It took place after Even-song on Good Friday, when the cross that had been "crept to" was laid in the sepulchre together with a consecrated host, there to remain until Easter morning. See, e.g., *Processionale Sarum*, Leeds, 1882, pp. 72, 91; *Proc. Ebor.* in York Manual, etc.; Surtees Soc., 163; Martene *de Ant. Mon. Rit.*, lib. III, cap. xiv, sect. 48, and *de Ant. Disciplina*, cap. xxiii, sect. 27; Bloxam, *Gothic Archit.*, 11th edition, 1882, Vol. II, 98—124; Alcuin Club Tracts, I, third ed., p. 54.

VI, pp. 12, 13.

The resurrection]. The ceremonies here described correspond with the service provided in the Sarum Processional, but in the York Use *Te Deum* was sung to a joyous chant. *Process. Ebor.* (Sur. Soc.), p. 171.

Image of our saviour]. The form which the pyx took in this case.

Christus resurgens]. Rom. vi, 9, 10.—See *Breviarium ad usum Sarum*, In die Sancto Pasche before Matins; or the Sarum Processional.

4 antient gentlemen]. Of the Lord Prior's household. See ch. L, last section; *Rolls*, Intr., p. iii.

tached]. Attached, tacked on, perhaps with taches; cf. Exod. xxvi, 6, 11, etc. So H. 44, but the editions have "tassell'd," and "tasled," which words probably give the right reading.

crosse of Xpall]. A processional cross, perhaps not all of crystal, but largely ornamented therewith.

holy water font of siluer]. For the sprinkling of holy water during the procession before the principal mass.

one of the nouices]. Puer qui ad aquam scribitur in tabula. Puer deferens aquam; *Processionale ad usum Sarum*.

VII, pp. 13—14.

Almeries]. There are two large lockers in each of the piers or walls that connect the Norman choir with the later eastern bay, to the west of the sedilia, of which there are four on either side, uniform in character with the Neville screen. Billings, Pl. iv. The doors of the lockers are modern.

letteron . . . epistle and the gospell]. It is somewhat remarkable if they sang both the Epistle and the Gospel on the Gospel side and from the same lectern, but perhaps the book was carried away for the Epistle. Almost universally in Milan, however, they sing the prophetic lesson, Epistle, and Gospel from the same ambo. At Durham there was "a coveryng for the lectoron of white sylke." —*Inventories*, Surtees Soc., 138. On lecterns, see Pugin, *s.v.*

with a gilt pellican on the height [Topp, H. 45] of it]. These words would seem to mean that the pelican was on the top of the desk, but as it

is said just below that the book lay on the wings, it must have been constructed in the usual way, and so must the eagle lectern described in the next paragraph. So again is the Norwich pelican lectern referred to above, p. 199.

taken in sunder]. Like the candlesticks in ch. III, and probably the Paschal in ch. IV.

all in hernes]. In harness, *i.e.*, with joints, like armour, "the joints of the harness."

standinge in the mids!]. In the corresponding situation in Lincoln Minster is an ancient stone in the floor with the words CANTATE HIC.

wch same stood theire, etc.]. Either this lectern was reconstructed or a different one made in 1586, for we find a voucher dated May 14, "Payed and geauen vnto Wyll'm Foster of Yorck in rewarde in considerac'on of his paines in comyng for the makinge of the eagle for the letterne of brasse in the Quier, xijs. iiijd.—*Rolls*, 731. This is no doubt the lectern referred to in Hegg's *Legend of St. Cuthbert*, where he says, "Amongst other Monuments of this church, the brasen Desk is not the least, which was the joyst guift of a Reverend Prebend (*note*, 'Robert Swift Spiritual Chancellor'; he was prebendarie 1562-99) of this Abby, and his Sonne, who added the *Globe* and the *Eagle* to that sumptuous Basis and Columne (the guift of his Father) which was the twelfth part of a great Candlestick found hid in a Vault." Are we to suppose that the Great Paschal had been hidden away, and that, when it was found, the twelve prebendaries divided it among themselves?

Dunbarr feight!]. In which Cromwell routed the Scotch royalists, Sept. 3. Note that this passage is a later addition.

burned vpp all ye wood worke]. Accordingly, there is no woodwork left that is earlier than about 1663, and there are several places in the Cathedral where the stones are reddened by the fires that they made. They also destroyed the font at this time (Greenwell, 74, note 2), and "a pair of organs" (below, ch. IX and App. VIII, p. 163). It is stated below that they were to the number of 4,500 (ch. XIX).

Sr Arthure Haslerigg]. A sacrilegious Puritan, characterized by an opponent as having "more will than wit." Under Richard Cromwell he became one of the most powerful men in England, but soon after the Restoration he ended his days in the Tower.—*Dict. Nat. Biog.*, s.v. Hesilrighe.

ye poore prisoners]. See further in ch. IX, XIX.

3 . . . siluer basins]. Mentioned above, ch. IV.

VIII, pp. 14—16.

Ludovick de Bellomonte]. Lewis de Beaumont, 1318-1333.

a most curious . . . stonn]. The stone remains, and is in two pieces, measuring together 15 feet 10 inches by 9 feet 7 inches. The matrices are perfect, but no brass is left. There is a full account of it, with a reduced facsimile of the stone, in the *Proceedings* of the Society of Antiquaries, January 16th, 1890, where also the beautiful seal of the bishop is figured. A drawing of the stone is preserved at the Heralds' College.—Raine, *Br. Acc.*, 42.

his uerses of his breast]. The verses "In pectore" given below.

the sd through of marble]. *Through* is a northern word for a flat tombstone; see below, ch. xxix, and *Durham Church-wardens' Accounts*, 1630 and 1682, Surtees Soc., Vol. 84, pp. 185, 250. Brockett gives "Thruff Stone"; A.S. þruh, in Runic inscriptions þrui, ðrui. The term "through stone" as applied to a stone going through the whole thickness of a wall is quite distinct.

some of them]. The portion containing the date seems to have been lost when these inscriptions were copied.

Epitaphium eius]. Part of this Epitaph was legible in 1672.—*Durham Notes*, in possession of Rev. W. Greenwell in 1842, but now lost.

Dapsilis ac hilaris]. The Lanercost Chronicler, speaking of an earlier Bishop of Durham, Robert de Insula, 1274–1283, says "vidimus in vita satis dapsilem et jucundum," and proceeds to give an amusing account of the way in which he would banish care and delight his guests by setting two monkeys to fight for almonds.—*Chron. de Lanercost*, Bannatyne Club, Edin., 1839, p. 14.

inimicus semper amaris]. This is the reading of the Cosin and H. 44 MSS. and of Davies, but MS. L., with Hunter's and the later editions, has "avaris."

liberat ipsum]. The asterisk, here placed by mistake, belongs to the next note.

IX, p. 16.

3 paire of organs]. Note that these three were "belonging to the quire." For another pair, used at the Jesus mass, see ch. xvii, and for one in the Galilee, ch. xxii; *Scr. Tres*, p. cccxvi. It is perhaps hardly necessary to point out that "a pair of organs" is what we now call an organ. A "pair" was formerly a set of any number of things, thus we used to speak of a pair of vestments, beads, cards, stairs, etc., and it has only come to usually mean *two* in modern times.—See *Rolls*, 822, 868. Perhaps "an organ" was one "stop" or rank of pipes, "a pair of organs" two or more. Prior Hugh de Derlington made "organa grandiora" in 1264 (*Scr. Tres*, 46). Prior Wessington (1416–1446) expended £26 13s. 4d. in "factura diversorum parium organorum" (*Ibid.*, cclxxiii). For notices of some later organs see Appendix VIII, and of older ones, *Rolls*, Index under Organs.

the leaues]. Folding doors to close the organ in front, such as the old organs commonly had.

1640]. Read 1650.

a letterne of wood]. Probably a simple desk.

the 9 lessons]. The writer must be referring to the time after the dissolution of the monastery, previous to which the three or twelve lessons of the Benedictine Breviary would be sung. But perhaps he is only speaking loosely, as a secular night, of a feast day.

the 4 doctors . . . read]. This expression seems to have come down from monastic times, and to refer to Sundays and other festivals, on which, in the Roman and Benedictine breviaries, the first lesson in the third nocturn is an exposition of the Gospel for the day, usually,

though not invariably, taken from the writings of one or other of the four doctors named. Thus it would mean on Sundays and other festivals when not superseded by the first pair of organs. The expression would hardly apply to the Sarum and York breviaries, in which a great many of the expositions are from Bede.

the cryers]. Perhaps because of their shrill tones. In a will of 1467 is mentioned "a small belle called a cryer" (N. E. D., s.v. Crier). The use of different organs for different days is curious.

the third paire]. For ferial days, for which there is only one nocturn, and the expositions of the Gospel do not come in. This third organ was perhaps a moveable one. It was called the "White Organs." See Appendix VIII, p. 162.

X, pp. 16—17.

an excellent fine booke]. The *Liber Vitæ*, now robbed of its original binding, among the Cottonian Manuscripts at the British Museum (Domitian VII). Its contents have been printed in Vol. 13 of the Surtees Society's series. It was originally prepared so as to admit the names of benefactors arranged in classes, as, "Nomina regum vel ducum," "Nomina reginarum et abbatissarum," etc. But as unoccupied parchment grew scarcer in the volume, names were entered in any blank spaces that there were; there are also some memoranda, charters, etc. The earliest entries have been referred to the ninth century, the latest belong to the sixteenth. It will be observed that in use and purpose the *Liber Vitæ* corresponded with the Diptychs of the Primitive Church, and with the tablets in use at a later period. Thus in 1514 a Table was ordered to be made with the names of all the brethren and sisters, quick and dead, of the Guild of the Holy Trinity in St. Mary's church, Leicester, and it was to stand on the Trinity altar.—Throsby, in North, *Chron. of St. Martin's*, 1801.

which booke]. Namely, that which was published by the Surtees Society in 1841, as *Liber Vitæ*.

another famous booke]. What has become of this most interesting book is not known. It may have been that described in *Scr. Tres*, ccxxviii, as chained to the high altar in 1433, when it was consulted by Prior Wessington in the presence of a notary public.

XI, pp. 17—18.

porch wh was called the Amanchoridge]. So, by mistake, in MS. Cosin; L., H. 44, and Davies have "Anchorage," Hunter and Sanderson "Anchorage." Nothing seems to be known of the Anchorite here referred to, but Mabillon speaks of recluses dwelling in cells within monasteries (*Ann. Bened. s.a.* 916, quoted in Bloxam, *Gothic Archit.*, 1882, II, 167). Bloxam has collected a great deal of information on the subject, pp. 163—181. The term "porch" was often applied to a chapel within a church. Thus, in 1412, we find the "chappel or porche of our lady," and in 1492 "a chappel or porche dedicat vn to Saynt Jamis" (Raine, *Catterick Church*, 12); in 1522, "my Porch of or Ladye" (*Durham Wills*, II, 105); in 1614—15, then newly built, in great part, "the portch in the North Allye," probably a sort of pew (*Durham Church-wardens' Accounts*, Surtees Soc., vol. 84, p. 167).

upp a paire of faire staires]. This "porch" was evidently such a loft as those at St. Alban's and Christ Church, formerly St. Frideswide's, Oxford, which are beautiful structures of wood. For St. Albans, see Carter's *Plans*, etc., 1810, Plan K2, Plate v, Observations, p. 5; for Oxford, Murray's *Cathedrals*, Frontispiece, and p. 22. The term "porch" was applied to small internal chapels between pillars, as well as to external ones between buttresses. Some holes in which the timbers of this chamber may have been fixed are to be seen, filled up with stone, at various heights up to the tops of the columns that bear the arch leading from the north aisle of the choir to the Nine Altars. But there was once a modern gallery in this same aisle.—Raine, *Br. Acc.*, 49. On "pair," see above, p. 207.

the pascall did lye]. Doubtless taken to pieces when put away. See notes on ch. III, VII, pp. 201, 206.

the children of the aumerie]. Of the Almery or Almonry; see ch. XLVIII.

to dresse, trim, etc.]. After the Dissolution persons were employed to scour the Paschal. In *Durh. Cath. Misc. Cart.*, Nos. 2751—59, we find, "15 Aprilis. In primis for scowryng off the pascall to Cuthbert paype and hys felowe, ijs. . . . Solut. Jacobo Person et Cuthberto Jonson pro croccione (polishing with crocus of iron) Candelabri Paschalis, cum aliis sibi servientibus feria 4^{ta} ebdomadis sanctæ Ao 1545^{to} iijs. iiijd.—*Rolls*, 715, 720, 727.

a faire marble stone]. No longer to be found. The bench table in this bay of the aisle was reconstructed in 1402-3. The riser has a range of cusped panels, pointed and circular alternately, the latter enclosing twelve shields all bearing Skirlaw's arms, viz. (arg.) a cross triple-parted and fretted (sa), otherwise described as "three Rodds or Spells crosswise, traversed in manner of a Sive or Riddle."—*Origin and Succession of the Bishops of Durham*, 1603, in Allan's Collection of Tracts. For a roll of expenses of the construction and furnishing of Bishop Skirlaw's chantry chapel, see *Rolls*, Intr., p. lix.

invyroned wth Irons]. The holes where these were fixed into the columns are distinctly visible.

a stall or pewe . . . for gentlewomen]. Probably the pew where Cosin tried to make certain gentlewomen stand at the Nicene Creed.—*Corresp.*, Surtees Soc., I, 174.

His body was not removed]. It was found in 1848 in a stone grave, encased in lead, through which appeared "an indication of the right hand in a state of elevation, holding a pastoral staff, or in the act of benediction." No internal examination was made, and the body was buried a few feet further northward, to make room for the organ.—See Raine, *Auckland Castle*, 44, 45, and woodcut there; *Durham Obituary Rolls* (Surtees Society), p. xxiin.

onely the stone]. The stone is now lost.

the song scoole]. Not the original Song-school, which is described in ch. XXXI, and which was at the south end of the Nine Altars, outside, but the one in use when this account was written. See ch. XLIX, section 4, p. 97.

the segresters exchequer]. The Sacrist's or Sacristan's or Sexton's checker or office.

a porch adioyninge to the quire]. Another internal chapel constructed of wood, in the form of a loft or gallery surmounting the screen at the entrance of the choir aisle. No stairs are mentioned. There are holes high up, showing where wood has been let into the columns and arch.

St Benedict's altar]. This altar stood in the transeptal chapel adjoining the aisle.

*Dtr Swallwell]. Thomas Swallwell is described in 1496 as *monachus gremialis*, S.T.B., and chancellor of the church ; at this time, acting for the Archdeacon of Durham, he offered on the altar of St. Cuthbert the silver seals of Bishop Sherwood, to be made into a chalice or two cruets. In 1502 Prior Castell "enucleated" from the beginning to him and other of the religious the whole history of a miracle wrought at the shrine. In 1507 he was *terrarius* or "terrer" of the house, and took part in a synod held in the Galilee, *sede vacante*. In 1519 he was a "doctour," and together with Hugh Whitehead petitioned Bishop Ruthall for licence to elect a Prior on the death of Prior Castell.—*Scr. Tres*, ccclxxxvii, 153, cccciv, ccccxix.*

XII, pp. 18—19.

a most faire roode or picture]. For this use of the term "picture," see Ch. v, note. Davies says the "Pictures" were "a yard or five quarters long"; edition 1672, p. 31.

black Rood of Scotland]. The silver had no doubt became black by reason of oxidation; MSS. L. and C., and Davies, say that the figures were "all smoaked black over," and the smoke from lights may have helped to blacken them. See also ch. xv, p. 25, where the silver is described as "being, as yt weare, smoked all over." But the name may have been suggested by that of the small cross described in the next note.

brought out of holy Rood house, etc.]. The great Black Rood with Mary and John is not to be confounded with the black cross, a palm in length, that was taken upon the person of King David, as stated in ch. xv, where the two crosses are kept distinct. Both were taken to the battle, the smaller one borne probably on his breast, by the king himself, the larger one by two or three men, and both were won by the English and taken to Durham Abbey. See note below.

the battaile of Durham]. See ch. II, XII, XV.

a deuice or wrest]. A mechanical contrivance. See above, on ch. III, p. 201.

the bps seate]. As the bishops of Durham were Counts Palatine, their Episcopal throne represents secular as well as spiritual dignity, and is in a sort of gallery with seats for two persons on either side of the bishop, whose own seat is under a rich tabernacled canopy. This canopy forms the central portion of a construction of panels, niches, mullions, tracery, and canopies, filling up the whole of the Norman arch under which it stands, and the whole space between the pillars. "A pair of stairs" leads up to this gallery at its east end, and the floor is carried over the tomb of Bishop Hatfield

by an enriched segmental arch. The alabaster figure of the bishop remains, in a somewhat mutilated condition, lying on a richly panelled altar-tomb, under very beautiful groining with foliated bosses. Upon the walls at the ends of the arch, over the head and feet of the effigy, are remains of paintings in which have been representations of angels. The whole structure has been richly gilded and coloured, and it still exhibits many shields bearing the arms of Bishop Hatfield and others. The various parts of the whole structure show signs of some giving way or shrinking and of unskilful repairs; again, the parts are not well fitted, as if it had been made in whole or in part for some other situation. There is no sign of any inscription, but the tomb has a very unfinished appearance all round the figure, such as cannot have been contemplated in the original design (Billings, Pl. lvi, lvii, lviii). Billings does not show the remains of paintings, only conventional bare wall. But Carter's drawing (B.M. Add. MSS. 29, 933) shows a figure of Christ in a red garment with cruciferous nimbus, displaying His wounds; on His right below stands an angel censing. Besides his throne in the choir the Bishop of Durham has his stone chair in the chapter-house, p. 56, and the first stall in the choir on the right, as having been in place of an abbot; the Dean, representing the Prior, has the left-hand stall. In the Vestry were kept "two clothes for the bisshopes stall one of reid baldking and th'other of reid damask."—*Inventories*, Surt. Soc., I.39.

all of Alabaster. Not the tomb, only the effigy.

a little altar. This altar could not have stood at the end of the tomb, there being no space for it between the pillars. There are, however, signs of alteration in the choir aisle, namely, the cutting away of Norman masonry, and perhaps the insertion of an iron grate, suggesting that the altar may have stood near the S.W. corner of the tomb. (Billings, Pl. lvii, lviii). Or, possibly, the tomb may have stood more to the south, and have been shifted to its present position to be more out of the way. See the last note.

the vestrye. This vestry, a plan of which is given in Carter, Pl. ii, was built by Henry de Luceby, sacrist, before 1300, not "within" the aisle, but against the outside wall. It was entered from within the aisle by an inserted doorway, which remains, and had four windows, (see "Description of the Histories in Glass," in Appendix I, p. 117). It is somewhat remarkable that our writer has not devoted a separate section to it and told us more about it. The watching-chamber at the west end is referred to in the next chapter. The vestry itself was used by the Minor Canons until 1802, but was suffered to fall into disrepair, and was finally demolished in that year.—Raine, *Br. Acc.*, 48. For the writer's use of the word "within" compare the account of the Sexton's checker, in ch. XLIX, p. 97. He considered that buildings abutting on and entered directly from the church were within it. The position of the vestry was usually, as here, on the same side of the church as the cloister was. The Inventory of all the ornaments being within this vestry in 1546, as found in six almeries, "the presse," five chests on the north side and six on the

south, is printed in *Inventories of Church Goods*, Surtees Society, Vol. 97, pp. 137—141. See *Rolls*, Index under *Revestry*.

a peculiar altar]. Probably so called because, although within the abbey, it belonged specially to the bishop, as a church locally situated in another diocese might do. A reredos of wainscot was made for the altar in the Revestry in 1557–58.—*Rolls*, 715. Its situation is shown in Carter's plan. All large sacristies probably had altars in them, as they still have in Italy. Mass would be said at them occasionally, but they were also used for laying out the vestments when a prelate was being vested solemnly before entering the church. So at Westminster, “ffyrste the westerer shall lay the abbotes cope lowest opon the awter wtin the sayd westre.”—*Registrum vestibuli*, 1388, in *Archæologia*, LII, 213. The Westminster altar was dedicated in honour of St. Faith, and mural paintings that belonged to it still remain. St. Andrew's chapel at Canterbury, which was the revestry, had an altar. For Lincoln, see Wordsw., 231, 299. Many parish church vestries had altars, some of which remain, e.g., those at Burford, Oxon., and Warmington, Northants. At Durham it would seem that the bishop held his ordinations in the revestry so as not to interfere with the monastic services in the choir.

XIII, pp. 20—22.

The crosse allye]. The area of the central tower, in a line with the transepts, and formerly separated from the nave by the wall at the back of the Jesus altar (ch. xvii).

former part]. Foremost, where you first enter. See N. E. D. under *Former* †3.

in theire seuerall roomes]. Places, probably niches in “le Rerdoose ad ostium chori” made by Prior Wessington (1416–1446) at a cost of £69 4s. (*Scr. Tres*, cclxxiii). For the inscriptions that were under the figures, see App. IV.

kinges and queenes]. The choir-screen at York has a series of sculptured figures of the fifteen kings from William the Conqueror to Henry VI. There is a similar series of kings on the screen at Canterbury, as was formerly the case at Wells. At Chichester there still remain paintings representing bishops from the first, and kings from the Conqueror.

whose names hereafter followeth]. There are considerable discrepancies among the lists of figures on the screen. The list in the Appendix IV, p. 137, appears to belong to an earlier set of thirty-two figures, sixteen kings and sixteen bishops. MS. Cos. contains all the twenty-eight kings and queens named in MS. H. 45, with six additional names. If two of these have been repeated by mistake, the number is reduced to thirty-two, that of the supposed earlier set of figures, and if the other four names be added to the list in MS. H. 45, we again have thirty-two, the probable number of the niches in the screen, two rows of eight on either side of the choir doorway. It is quite possible that thirty-two kings and queens were at some time substituted for the same number of kings and bishops.

the new worke]. The "new work" here meant is the uppermost stage of the central tower, an unsatisfactory excrescence on the beautifully designed lantern below it, which was not finished in 1474, "in defaulte of goods, as God knaweth," wrote Prior Bell in that year. Nevertheless the belfry stage must have been added not long after. It commands a very extensive prospect, and can itself be seen from several points round Durham, rising above the hill-tops that conceal all the rest of the church. For notices of the great tower, see *Rolls*, Index under Tower.

a Chamber ouer the west end of the sd uestrye]. The arrangements are to some extent indicated in Carter's plan. This chamber was used as the singing men's vestry until 1802 (Raine, *Br. Acc.*, 48); earlier it served as "the boys' room" (App. IX, p. 169).

a chamber in the north allye]. This chamber must have been between the two "porches" mentioned above (ch. xi), and the upper portion of the north aisle of the choir must have been almost filled up by the three wooden structures.

holy water stones]. Frequently mentioned below; see Index.

before it came to be hallowed]. At the *Benedictio salis et aquæ*, which took place every Sunday morning before the procession that preceded high mass. The office for it is usually inserted at the beginning of the missals and manuals, but in the Durham MS. Missal (Harl. 5289) it is at the end. See *Rolls*, Index under Holy water.

a foure squared stonn . . . in euerye square]. The writer uses "square" in an obsolete sense, meaning "corner" or "angle." On the cressets (cavities), see note on ch. I, p. 195, and *Arch. Journal*, xxxix, 390, 396.

filled with tallow]. See *Rolls*, 87, where *crucibulum* is the term used for a cresset.

one of them was lighted]. That is, probably, one at a time, a fresh one being lighted as each one burned out, until daylight.

XIV, pp. 22—23.

John Washington]. Otherwise "de Wessington," Prior 1416–1446. He was one of the most famous of the Priors of Durham, and a handsome provision or pension, including rooms, etc., at Coldingham, was assigned to him in 1446. For lists of his compilations and collections of evidences relating to the church of Durham, and of the buildings and repairs effected by him during his twenty-nine years of office, see *Scr. Tres*, pp. ccclxviii–cclxvi, and for other notices of him, the index to the same volume, our Appendix, No. III, p. 124n., and *Rolls*, Index under Wessyngton. The Durham Chapter MS. B. III, 30, is a volume of collections by Prior Wessington on fifteen different subjects. His tombstone is lost, as is also the case where no mention is made in the following notes of any existing stones or portions thereof.

Robert Berington]. Prior 1374–1391. A short notice of him will be found in Will. de Chambre (*Scr. Tres*, 136). Authority for the Priors of Durham to use the mitre, pastoral staff, and other pontifical insignia, was obtained from the Pope, and confirmed by the bishop of Durham and the archbishop of York in 1382 (*Ibid.*, note).

the north plague]. "In boreali plaga" (*Scr. Tres*, 137), in the north region or quarter, in this case the transept.

XV, pp. 23—29.

ye battell of Durhm]. The occasion of this fight was that David II (David Bruce), king of Scotland, being in alliance with Philip VI of France, invaded England in the hope of drawing Edward III away from his campaign in Philip's country. But the Archbishop of York and the heads of the great houses of the North mustered their forces and met David and his army between Beaurepaire (now Bearpark) and Durham. After a fierce conflict, the Scotch army was totally routed, and David taken prisoner. Tradition points to "King David's Bridge," over the Browney, near Aldin Grange, as the place where he was taken.

within ye corporax]. "Corporax" here means the Corporas-case used to contain and protect the corporal or corporas itself, *i.e.*, the linen cloth used in the consecration of the elements. It was called the corporal because the Sacrament of the Body of Christ was originally consecrated on it, not on a paten. And De Moleon states that the corporal was used to cover the chalice in the great churches of France, as late as the seventeenth century.—*Voyages liturgiques*, Paris, 1718, pp. 57, 198, 286. Corporas cases were often richly embroidered. See Pugin, *s.v.*

ye Readhilles]. Called Red Hills in the editions of 1672, etc., as at present. They are the high grounds to the west of the city of Durham, where the railway passes through them by a deep cutting. The name is probably derived from the colour of the soil, which is somewhat reddish.

prostrating themselves in praier]. Knighton states that some also watched the battle from the campanile of the Church (not the present Lantern, which was not built till some years later, but its predecessor, or else one of the western towers), "Monachi existentes in campanili Ecclesiae suæ et videntes fugientes Scotos, levaverunt vocem nubesque repleverunt sonitu clamoris, clamantes et Deum laudantes, flebilibusque lacrimis præ gaudio dicentes, *Te Deum laudamus*, quam vocem Angli audierunt ac si a tergo eorum prope adessent, et fortioram audaciam in Deo inde sumentes inimicos acrius insecuri sunt et fortius eos protriverunt. Nam monachi Dunelmenses finem fecerant cum Scotis pro se et maneriis suis et suis tenentibus in patria in crastino sequenti pro mille libris solvendis absque ulteriori mora, et sic liberati sunt ab ipso jugo."—*Scriptores Decem*, Lond., 1652, col. 2590.

the said battell ended]. In some of the accounts there is mention of a hill called Findon, a well-marked elevated spot three miles north-west of Durham, overlooking the village of Sacriston in the line of the road, and the valley of the Browney, in which Bearpark is situated, to the left. Prior Fosser wrote to Bishop Hatfield that it was rightly named, "a quodam præsagio . . . quasi finem dans, vel finem dandus," as putting an end to the long and miserable strife between the English and the Scotch.—*Scr. Tres*, p. ccccxxxv; *Durham Wills*, I, 29, 30.

victorie atchived that daie]. The principal authorities on the Battle of Durham or of Neville's Cross are *Chron. Lanercost*, 346, etc.; Minot's Latin poem, in Hall's edition, Oxf., 1887, p. 108; Fordun, *Scotichronicon*, lib. XIV, ii–iv, and two letters from Prior Fosser to Bishop Hatfield, in *Scr. Tres.*, App., Nos. cccxxxvi, cccxxxvii. For modern accounts, see *Archæologia Eliana*, n.s., I, 271; *Fasti Ebor.*, 440; Boyle's *Durham*, 392. It is sometimes said that Bishop Hatfield was present at the battle, but his presence is not mentioned in any of the early accounts, and indeed Prior Fosser's second letter gives a description of the battle as from an eye-witness to one who was absent.

holie rudehouse]. The abbey of Holyrood, which frequently accommodated the Scottish court before a distinct palace was added in the sixteenth century.—Daniel Wilson, *Memorials of Edinburgh*, Edinb., 1848, pp. 25, 403–410.

wch crosse . . . is recorded, etc.]. This legend of the wild hart properly belongs not to David II, but to David I (1124–1153), the son of St. Margaret, and himself accounted a saint.

ye Rude well]. By the “Queen’s Drive,” at the foot of Salisbury Crags, about a quarter of a mile to the S.E. of Holyrood Palace, is a well that was known of old as St. David’s or the Rood Well. The ancient well-house of St. Margaret’s well at Restalrig in the same neighbourhood, which would otherwise have been destroyed by the North British Railway Company, was some years ago removed and erected over the Rood Well, which is now commonly called “St. Margaret’s Well.”—See *Proc. Soc. Ant. Scot.*, Vols. II, 143, III, 365, for accounts of the wells, with excellent illustrations, also *Old and New Edinburgh* by James Grant, Vol. III, pp. 129, 130, and D. Wilson, *Mem. of Edinb.*, p. 399.

his own captivitie]. He was first taken to Ogle Castle to recover of his wounds, and then confined for a long time in London. It is said that after that he was kept in Nottingham Castle, and that he carved on the rocky side of his prison the whole story of Our Lord’s Passion (D. Wilson, *Mem. of Edinb.*, p. 9). His conduct shortly before and at the battle of Durham is reported to have been that of a most ungodly man, but his thoughts may afterwards have been directed to better things.

lost ye saide crosse wch was taiken vpon him]. The “Holy Cross” mentioned above in this same chapter, being the smaller of the two Black Roods, the *Nigra crux* of earlier writers. Nothing is more likely than that David would carry the smaller one, which was but a palm in length, and had been used by St. Margaret and by David I on their deathbeds. It was an heirloom greatly venerated, and in course of time became connected with the legend of the wild hart related in ch. xv. In the Life of Queen Margaret (Surtees Symeon, p. 252, also in Pinkerton’s *Scottish Saints*), we read “*Ipsa quoque illam, quam Nigram Crucem [Crucem Scotiæ nigram, MS. Tiberius E. 1, 186a] nominare, quamque in maxima semper veneratione habere consuevit, sibi afferri præcepit,*” etc. In that of David I by Baldred, Ethelred, or Aelred of Rievaulx (Fordun, *Scotichron.*, lib. V, cap. lv;

Scriptores Decem, col. 349) the cross, "quam nigram vocant," is thus described, "Est autem crux illa, longitudinem habens palmæ, de auro purissimo, opere mirabili fabricata, quæ in modum techæ clauditur et aperitur. Cernitur in ea quædam Dominicæ crucis portio, sicut sæpe multorum argumento miraculorum probatum est, Salvatoris nostri imaginem habens de ebore decentissime sculptam, et aureis distinctionibus mirabiliter decoratam. Hanc religiosa regina Margareta, hujus regis mater, quæ de semine imperatorum et regum Hungarorum et Anglorum exxit oriunda, allatam in Scotia, quasi munus hæreditarium transmisit ad filios. Hanc igitur crucem, omni Scotorum genti non minus terribilem, quam amabilem, cum rex devotissime adorasset, cum multis lacrymis, peccatorum confessione præmissa, exitum suum cœlestium mysteriorum perceptione munivit." There was a cross, probably this one, that was sometimes called St. Margaret's Cross. See ch. LV, and *Rolls*, 426. Why this smaller cross is described as black does not appear. Perhaps the portion of the True Cross was enclosed in a black cross, and that again in a gold case, which, again, may have been at some time enclosed within the great Black Rood. But in 1383 it was kept with some other crosses, etc., in a place of honour among the relics.—*Rolls*, 426. At Abingdon there was a "nigra crux" believed to have been made in great part "ex clavis Domini."—*Mon. Angl.* (1682), I, 97, 99.

noblemens auncientes, etc.]. See ch. II, XLIX.

pippes of siluer]. These, being fitted together end to end, would combine strength with lightness; the lowest portion of the staff seems to have been of wood. See further in ch. XLIX (Dane William Watson, p. 94). At Doncaster were "ij coper crosses" and "pypes belongyng to them."—*Inventories*, Surt. Soc., 104.

fyve yerdes longe]. On the contrivances for lifting it up and down and holding it up, see ch. XLIX, p. 96.

a wand of siluer]. A cross-bar to carry the banner.

maid fast]. *I.e.*, bound round so that it would not fray out.

sacking belles]. Little handbells rung at the *Tersunctus*, and at the sacring or consecration of the elements in the mass, also before the Host when carried in procession, or for the communion of the sick.

(never) *caryed or shewed at any battell, but, etc.*]. Provost Consitt (*Life of St. Cuthbert*, p. 215) repeats this statement, but then goes on to say that it was carried for the last time "in the glorious but ill-fated" Pilgrimage of Grace in 1536. The banner appears to have been injured by rioters in 1536-37. The Feretral's Roll of 1537-38 mentions 5s. "pro emendacione vexilli Sci Cuthberti per communes Dunelm. fracti."—*Rolls*, 483.

Deane Whittingham]. William Whittingham, the puritan dean of Durham, was educated at Oxford, and in May, 1550, travelled to Orleans, where he married a sister of John Calvin. He returned to England, but fled when Queen Mary succeeded, and joined the Puritan congregation at Geneva. Here he was made a minister in some Genevan form, succeeded John Knox, took a leading part in the translation of the Genevan Bible, and turned into English metre the

psalms, etc., marked "W. W." in Sternhold and Hopkins's collection. He returned again under Elizabeth, and in 1563 was placed in the deanery of Durham, which he held for sixteen years. His death put an end to a long dispute whether he could hold the deanery, having been ordained only at Geneva. He was buried in Durham Cathedral, with a monumental inscription that was afterwards destroyed. Browne Willis remarks that "his Monument, soon after the erecting of it, met with the same Fate as he had treated others. On it was this Inscription : In obitum doctissimi viri *Gulielmi Whittinghami* Decani olim *Dunelmensis*, Mariti *Catherinae* Sororis *Johannis Calvinii* Theologi, qui obiit Anno 1579." Some Latin verses follow.—*Cathedrals*, I, 253. There is a Life of him, copiously annotated, and with valuable appendixes, in *Camden Miscellanies*, VI.

did most iniuriously burne, etc.]. It had been supposed that the banner would not only put a check upon fire, but could not be consumed thereby.—*Regin. Dunelm.*, cap. 39.

Neivelles Crosse]. The "sockett" is all that remains ; it has recently been removed to a new mound some yards distant from the old site. An old milestone stands where "the stalke" has been. Dr. Raine states that documents in the Treasury refer to an earlier Neville's Cross in the same place.—*St. Cuthb.*, 106. But he gives no references.

ye Nevelles crosse]. The well-known saltire in the arms of Neville (*gu.* a saltire *arg.*).

pictures of ye 4 evangelistes]. The usual symbols of the Four Evangelists are still to be seen on the four corners of the socket-stone ; perhaps there were statues standing over these, round the octagonal shaft.

ye Bulls head]. The Neville badge and crest.

the Read hilles]. See note above, p. 214.

ye flashe]. A hollow about half a mile in length, still called the Flass Bog, although it has been drained and is partly under cultivation and partly built over. It is crossed by the railway viaduct, some of the piers of which had to be built on piles, and it runs down eastward from the top of the Red Hills. Its name survives in "Flass Street" and "Flass Well." For "Flash," a pool or marshy place, see N. E. D.

north Chilton poole]. Not identified, but it was probably a dam on the Mill Burn, in connexion with the old "Clokmyne," in Millburngate. See *Rolls*, 905.

ye maydes bower]. In the south side of the Flass Bog there runs down northward a tongue of comparatively elevated ground at the end of which has been thrown up an artificial hillock, still known as "Maiden's Bower." On places thus designated see *Memorials of St. Giles's* (Surtees Soc.), Intr., x-xiv.

where ye said prior, etc.]. This passage is very obscure as it stands here, but it is made clearer in Davies by the insertion of "there" before "was erected."

a faire crosse of Wood]. This cross appears to have been set up on the top of the above-mentioned hillock, where now a tree has been planted.

Beareparke]. The present name of the manor of Beaurepaire, on the river Browney, about $2\frac{1}{2}$ miles N.W. of Durham. The Priors had a country residence and park there; the latter was ravaged by David Bruce the day before the battle of Neville's Cross. Some small portions of the buildings are yet standing. Considerable remains are shown in the Kaye Collection of drawings at the British Museum, Vol. II, Nos. 83—95; in Hutchinson's *Durham*, II, 338; and in Grose, *Antiquities*, Vol. V, 1777, under Durham. See *Rolls*, under Beaurepaire.

at the foote of ye said crosse]. Whichever way they went, they would have to make some little digression to reach the cross, if it was, as is supposed, on the hillock called Maiden's Bower.

John Fossour]. Or Forcer, Prior 1341—1374. Of a family that had property at Thockerington in Northumberland. He died at the Prior's manor of Beaurepaire, at the age of ninety, in 1374, and his body was stitched up in the hide of an ox, which cost, including the wages of the artificer employed, five shillings.—*Rolls*, p. 581. In 1729, his grave was opened, and the hide found to be tolerably fresh, but the body was much decayed. Prior Fossor made the west window of the nave and the great north window of the transept; he also expended large sums in the binding and repairing of the Church missals, etc., and in altar-plate, vestments, and images, as well as on the kitchen and other monastic buildings outside the church.—Will. de Chambre in *Scr. Tres.*, p. 130—134, and Index; *Ibid.*, App. p. cxli; Raine, *Br. Acc.*, 34; *St. Cuthb.*, 110n.; *Rolls*, Index under Fossour.

the first, etc.]. See ch. xv, xxv.

the Centorie garth]. The Cemetery, frequently referred to. See Index, and *Rolls*, Index under Cemetery, and Centry.

XVI, pp. 30—32.

The South Alley of ye Lantern]. It is a little remarkable that we have here no reference to the fire-place mentioned in a note on Singing breads, above p. 194. It very likely fell into disuse and was walled up before *Rites* was written; it so continued until 1901, when it was opened out. The square recess now made over the fire-place is of doubtful authority. There appeared to be some indications of there having been such a recess, and so it was left open. Such fire-places may have been used not only for heating obley-irons, but for supplying burning charcoal for the censers, warming the water for washing the altars and for the washing of feet at the Maundy, for heating the "pomes" or calefactories used to warm the priests' hands, etc.—*Cf.* Wordsw., 300. There are fireplaces in the south transepts at Lincoln and at Hereford, the latter, like the Durham one, inserted in an earlier wall of the Norman period. The Lincoln example, which is in an internal vestry of the same date as the transept, makes it seem not unlikely that at Durham and at Hereford internal vestries have sometime been constructed and provided with fire-places, and that when more commodious vestries were made outside, the internal ones were swept away, their fire-places only remaining, blocked up or left open.

John Hemmyngbroughe]. Prior 1391–1416. “Obiit anno Domini 1416, et jacet sepultus sub lapide marmoreo, curioso, et sumptuoso, imaginibus circumspicuo, ad australem plagam ecclesiæ Dunelmensis a dextra parte inter eundum ad revesterium. Ejus Epitaphium. Ecce marmoreus lapis hic tegit ossa Johannis | Quem residere Deus cœlis cunctis det in annis | Heinmingbroughe natus fuit hic et honorificatus | sede prioratus virtute probus monachatus | Qui legis hæc pro me Pater unum supplico prome | Adjungas et ave Deus ut me liberet a væ | ” (W. de Chambre in *Scr. Tres*, 145, see also Index; Burton and Raine, *Hemingbrough*, 163).

Howghels Alter]. So called, probably, from some portion of the estate of the Prior and Convent at Houghal, near Durham, having been appropriated for its maintenance.

William Ebchester]. Prior 1446–1456. “Doctor in Theologia . . . sepultus jacet sub lapide marmoreo in australi parte ecclesiæ Dunelmensis, coram altare Dominæ de Boulton. Ejus Epitaphium. En tegit hæc petra venerabilis ossa Wilhelmi | Ebchester justos consumit terra sepultos | Ingenio prægnans fuerat cœlestia pandens | Cœconomus verbi fidelis dogmata sacri | Egenti largus sitienti pocula præbens | Nudatis vestes peregrinis hospes amœnus | Rexerat ecclesiam prudenter jure Prioris | Accumulans præmiis eandem valde decoris | Naturæ cessit post partum virginis anno | Mille cccc quingenso (sic) adjuncto postea sexto | Corpore defuncto ejus in sœcula virtus | Durabit superis oblatio maxima divis | Australi ecclesiæ sub marmore parte sepultus | Cum Christo dormit, vivit regnatque beatus | Pro quo metra legis hæc qui ora mente fideli | Ut sit semper ovans cum sanctis culmine cœli | ” (Chambre, 147 and Index). For the principal events of his life see *Durham Obituary Rolls* (Surtees Soc.), Pref. vii n.

the Ladie of Bouttons alter]. Probably maintained out of the estate of the Prior and Convent at Bolton in the parish of Edlingham, in Northumberland.

the Image of our saviour]. Rather, doubtless, of the Eternal Father.

euery good fridaie]. See above, ch. v.

in under]. Still a local expression, sometimes in the form “in and under”; see paragraph on a Loft, ch. XVII, p. 34.

Robert Ebchester]. Prior 1478–1484. “Doctor in Theologia . . . Hic jacet sepultus sub lapide marmoreo, in quo cœlatur ipsius in ære imago ; ubi subscriptitur tale epitaphium, ad australem plagam ecclesiæ, inter eundum ad revesterium in dextra parte. Epitaphium. Marmore Robertus jacet hic sub jure disertus | Ebchester certus sibi sit Deus ipse misertus | Extiterat castus corpus prior hic probitatis | Doctus non fastus studio fungens veritatis | Largus amans hilaris subjecit dogmata pandens | Sacra suis meritis virtutum carmina clangens | Dic Pater infer Ave cum Credo postulo pro se | Christo sicque vale repetens mea metrica juste | Mille cccc quaterno L ter deno quoque quarto | vertitur hoc sœculo Christo regnare periculo | ”— Chambre, 149.

*a Lybrarie]. Now the Song School. It was built by Prior Wessington (1416-1446), and the books were gradually removed into it from the various places in which they had been kept before. See *Catalogi Veteres*, Surt. Soc., Vol. 7, p. ix.*

*the Clocke]. Originally placed behind the Rood-loft, ch. xvii. The case was made by Prior Castell (1494-1519) and contained much of his work, with additions by Dean Hunt (1632). It was a fine and stately work, and to any who now see the representation of it in Billings, Pl. L, it will seem almost incredible that it was wantonly destroyed not long after the date of Billings's work (1843). "It was, till lately, surrounded with railing, and its panelled doors contained a perspective view of the interior of the church, which is recollect ed not only as a curious specimen of the art of painting of that period (1632), but also as affording interesting information relative to the fabric itself."—Raine, *Br. Acc.*, 29.*

*well Replenished]. No less than eleven ancient catalogues and lists of the books, from the 12th century downwards, are printed in *Catalogi Veteres*, together with an Appendix of illustrative documents.*

*Wyndowe of the iiiij Docters]. This window has been filled with modern glass intended to represent the original as here described. In *Scr. Tres*, 153, the inscription is said to have been, "Virgo tuum natum fac nobis propitiatum."*

*Te deum wyndowe]. Two or three of the tracery lights contained their original glass when this window was filled with the present *Te Deum* glass, and these lights have been included in the new glazing.*

nyne order of Angells]. The three orders not named here are Principalities, Powers, Virtues.

XVII, pp. 32—35.

*Jh'us mess]. In a Sacrist's Roll of 1535-6, *Rolls*, 418, we find 46s. 8d. from certain lands assigned "Officio Sacristæ pro celebracione missæ et antiphonæ de Jhū coram magno Crucifixo singulis diebus veneris." This is not mentioned in the next preceding extant roll, that of 1486-7. The Jesus mass was in general the mass *Nominis Jesu* (*Missale Sarum*, Burntis., 846). Rarely, perhaps, that *De Quinque Vulneribus*, *Ibid.*, 751*, or that *De Sancta Cruce*, *Ibid.*, 748*. At Lincoln there was, c. 1520-36, a "Jhesus mass" with organ accompaniment.—Maddison, *Vicars Choral*, pp. 24, 45. Bp. Smyth's will (1514) provided for the *Missa de Nomine Jesu*, or else one *de quinque Vulneribus*, to be sung on Fridays before a crucifix on the south side of the church, *cum nota*.—B. and W., II, lxxii n.; Lincoln Dioc. Mag., xi, 74; *Rolls*, 418, 419. Dean Heywood, of Lichfield (1457-1492), provided for a Jesus mass and antiphon (tam missam quam antiphonam nominis Jesu) every Friday.—*Archæologia*, LII, 632. The Jesus altar and Jesus mass are often mentioned in Sandwich Wills, and there were "Wardens of Ihc Masse" at Reading. See N. E. D., under "Jesus," and "I.H.S.," and a valuable communication by Mr. Cuthbert Atchley in All Saints' Clifton Par. Mag., Dec. 1901, on "Jesus-Mass and Jesus-Anthem."*

a faire high stone wall]. This would occupy the whole space between the two columns ; its sculptured ornamentation (see below) would fill up the west side of it. No certain indications of the wall are now to be seen. Such a screen still remains at St. Albans.

ye two Roode Dores]. Similar to those in the Neville Screen, and at St. Albans, etc., and see ch. II, p. 6.

like vnto a porch]. I.e., an internal structure of wood such as those described in ch. XI.

sewles of vestmentes]. A suit of vestments was often called a Vestment, and it consisted of albe, girdle, amice, fanon, stole, and chasuble. Sometimes it included the dalmatic and tunicle for the deacon and sub-deacon, and a cope for the priest in the procession.

a moste curiose & fine table]. What is now called a triptych ; see the next sentence.

two brode leves]. Together forming the whole west side of the "porch" or chapel ; "fore part" here seems to mean the part at which you first arrive, not the most "forward" or eastern part.

Irone pikes]. Spikes were used in the same way for the Trellis-door, ch. XIX.

Marie on thone syde, etc.]. Mary on the right or north side of the figure on the Rood, and John on the left. The addition of figures of Angels and Archangels to the Rood group was common in large and well-appointed churches. Alcuin Club Tracts, I, third ed., p. 45.

one of ye goodliest monumtes]. Over the chancel arch of Brancepeth Church is fixed a coved canopy consisting of twenty-seven square compartments, each occupied by elaborate geometrical tracery, and no two alike. An illustrated monograph on these was published by Billings. There is also at Brancepeth another coved and panelled canopy with the instruments of the Passion, the Bull's head of Neville, and other heraldic devices. It has been conjectured that both the above may have been rescued from the general havoc by George Cliffe, one of the last monks of Durham, who became a prebendary and was afterwards rector of Brancepeth. The former one may have belonged to the Jesus Altar.

a Loft]. The Rood-loft, in fact. There was also an organ-loft with a singers' desk on the north side ; see below, under Thomas Castell.

ye clocke]. Removed to the south end of the transept when the Rood-loft was destroyed, and in its turn destroyed as related above, ch. XVI, note.

where men dyd sytt]. Laymen probably, who may have frequented the church, or perhaps infirm monks. Compare the Cistercian *Retroratorium* described in Hope's *Fountains*, 38. See note on "a fair long form" below, notes on ch. XXXVII.

Jesus anthem]. See note on Jesus Mass, p. 220. The "Jesus Anthem" was a very favourite devotion in the fifteenth and sixteenth centuries, and we often meet with it, as here, in connexion with the "Jesus mass," as being sung every Friday, e.g., at Bristol, Middleham, Lichfield, London, Salisbury, etc. At Lichfield, and probably everywhere, it was sung after compline on Fridays, as was *Salve Regina* at other times. See below, on ch. XLIII. One name of this

anthem, " *Salve of Jesus*," seems to have been derived from its being an adaptation of the much earlier *Salve Regina*, known as " the *Salve*." It is probably to be identified with the *Salve Rex*, English versions of which may be seen in Burton's *Three Primers*, 1834, pp. 115, 367 ; Latin and English in All Saints' Clifton Par. Mag., Dec. 1901, 247—249, from Primers of 1542 and 1555.

Gallelei Belles]. See ch. xix.

Thomas Castell]. Prior 1494-1519. In his time, viz., in July, 1502, Richard Pooell, a courtier of Henry VII, was believed to be cured of a terrible rupture, at the shrine of St. Cuthbert. He (Castell) built the present west gateway of the Abbey, with St. Helen's Chapel over it, and a priest's chamber. Here two priests administered the Holy Eucharist to all lay-folk who had made their confessions. He also repaired the window of the Four Doctors (ch. xvi) and bought two mills called the *Jesus mills*, which he gave to the church of Durham that he might be remembered in the Jesus mass. " Quo coram altari sepultus jacet in nave ecclesiæ Dunelmensis, sub marmore cum ipsius imagine in ære cum isto epitaphio ; Mortuus hoc tumulo Thomas sub marmore duro | Castellus recubat pietatis turris ahena | In litteris doctor divinis munere Prior | Moribus excomptis et miti pectore charus | Statura mediocris erat virtute procerus | Dapsilis hospitibus structuris tum probe notus | Pauperibus laxo præbebatur munera sinu | Nulli clausa bono sua janua mensa crumena | Suppliciter pro se dicitur Credo Pater Ave | Qui legis hæc quo sit cœlesti civis in æde | "—(Chambre in *Scr. Tres*, 152).

a looft . . . conteyninge a paire of orgaines]. Not " belonging to the quire " (see p. 207), but specially provided and placed for the Jesus mass and anthem.

Johane Awickland]. Prior 1484-1494. " Doctor in Theologia . . . Obiit A.D. 1494 et sepultus jacet in ecclesia Dunelmensi " (Chambre in *Scr. Tres*, 150).

Johan Burrnbie]. Prior 1456-1464. He was elected Prior in 1456 on the resignation of Prior W. Ebchester, having been Warden of Durham College, Oxford, and S.T.P. For a most interesting account of his family history and his life, see the Preface to the *Durham Obituary Rolls*, Surtees Soc., Vol. 31.

his verces, etc.]. The epitaph has not been preserved, but the supposed stone is at present to be seen in the floor under the fifth arch from the west on the south side, not in its original place. It bears matrices of a small demi-figure with mitre and crosier, and of a large inscription-plate.

a Rowe of blewe marble]. The row of stones forming the cross of Frosterley marble, called in the table of contents of MS. C. " ye blew Crosse," is still to be seen in the floor between the two pillars next to the north door. The southern arm is about 11½ feet long by 1 foot across, the northern arm about 9 ft. 11 in. by 1 foot, and the " cross " or cross-piece 2 ft. 10 in. by 9½ in. Each of the long arms is in four pieces. For the sense of " cross " in line 5 (= " cross-piece ") see N. E. D. under *CROSS, sb. II*, 14.

XVIII, pp. 35—37.

The causes wherfore, etc.]. Chapter xviii is a digression occasioned by the mention of the marble cross. The real reason for the exclusion of women is probably to be found in some disorders in the double monastery at Coldingham, where there were both monks and nuns (Syneon, *Hist. Eccl. Dunelm.*, II, 7). This is the only reason assigned in the English Metrical Life of St. Cuthbert, c. 1450 (Surtees Soc., Vol. 87, pp. 208—210). See further in note on ch. xxii. Women would, however, have been excluded by the ordinary monastic rules, independently of any special reasons such as were supposed to exist at Durham. The legend of the king's daughter is here translated from ch. xxxvii of the Irish *Libellus de ortu S. Cuthb.* (in *Misc. Biog.*, Surtees Soc., Vol. 8, p. 83). And from the time that the legend was promulgated, those who accepted it naturally connected it, as the writer here does, with the exclusion of women from St. Cuthbert's churches. It would gain much currency from being admitted into the Life of St. Cuthbert in the *Nova Legenda* (Oxf. ed., I, 217). Legends of a similar kind are of constant occurrence in hagiology.

of wch booke there is one Intituled, etc.]. The Editor is not aware that any such book now exists.

borders of ye Pictes]. So the *Libellus*, but Bede does not take him further north than Old Melrose.

Corwen]. Locus ille adhuc Corruen dicitur.—*Libellus*. Not identified, so far. Carham has been suggested.

whereupon it came, etc.]. This is part of the Irish story, which probably dates from the twelfth century, in its present form.

XIX, p. 37—40.

a trellisdoure]. The holes for the two cross-pieces that supported the trellis are distinctly visible in the columns.

Iron pikes]. See ch. xvii.

Hallewater stones]. The base of the column next to the north door is cut away to make room for the holy-water stone that was there placed : no other indications of it remain.

ye Lady of Pieties alter]. Our Lady of Piety or Pity, that is, the Virgin Mother supporting the Dead Christ on her knees, the *Madonna della Pietà* of Italian art, was a favourite object of devotion, and in Durham there was another altar in the Galilee, under the same dedication. The west side of the column mentioned in the last note has been cut away as if to make room for a reredos of considerable height ; it has been "restored" with new stone in recent times. There are no other indications of the altar. The designation "Our Lady of Piety" or "Pity," occurs three times in *Rites*. The Roll has "Pieties" in all cases, but altered to "Pitties" in two of them. MS. Cosin has "Pitties," with "Pietties" in the margin, "Pieties," and "Pitties." All the other MSS. and editions have some form of "Pitties" in all cases, except L., which has "Pieties" once. It may here be noted that the "ymage of pite" inserted in the British

Museum copy of Caxton's Pie, c. 1487, and elsewhere, is a different thing, and represents our Lord with the marks of His Passion as in the "Mass of St. Gregory."

a verie fair skreene, etc.]. These words appear to relate to the altar, not to the holy-water stone.

one of ye Mounckes did hallow, etc.]. The "Ordo ad faciendam aquam benedictam" may be seen in the manuals, and is often prefixed to missals. It is also called "Benedictio salis et aquæ."—See *Rolls, Index under Holy Water, and Scallop,*

the other stood, etc.]. This paragraph should be read with the concluding portion of the middle paragraph in ch. xx. Just at the junction of the aisle with the transept there is what looks like the lowest piece of a moulded base of "blue" marble, but it seems hardly large enough for the basin here described, nor again is it "at" or "close within" the south door.

or Lady of pieties alter]. Mentioned a little above, where see note. The two corners of the base of the column opposite to the site of this altar have been cut off, possibly in order to set up the wainscot inclosure, which would doubtless occupy the whole space between two pillars, and form a "porch" or chapel.

Sancte saviours alter]. A modern tomb now occupies its site, but the remaining corner here described is still to be seen, broken off flush with the wall.

the galleley steeple]. The N.W. tower, which does not now contain any bells.

or at such other tymes]. This reads as if the Bishop usually came for the principal feasts. The bells are still rung when the Bishop comes for any special purpose, such as an Ordination or Confirmation.

Euery sonnday]. Every holy day and Sunday according to ch. xxii, p. 46, where the "faire iron pulpitt" is described.

roung ye forth quarter]. "Roung" means not merely tolled or knolled, as for the first three quarters, but "rung up," that is, made to swing up a good height at each pull. In tolling, as here understood, the bell only swings so far as just to meet the clapper, and so in chiming.

certaine officers, etc.]. The bells were not rung in peal, as in later times, but either separately for different purposes, or two or more together without any regular sequence, as still in France. It required more than one man to ring a heavy bell, and so they had "imps" or smaller ropes attached to the main rope, as also now in England for "raising" heavy bells. It will be observed that three of the bells had two, four, and six men charged with the ringing of them, according to the size of each bell.

in ye latter dayes of kyng Henrie the eighte]. In 1540. The smaller monastic houses had been suppressed in 1536.

occupied]. Made use of; an archaism, as in "Occupy till I come."

Tho. Sparke]. He was of Durham College, Oxford, and took his B.D. degree in 1528, being then prior of Lindisfarne. In 1529 he came to the Abbey of Durham, and was Chamberlain at the Dissolution. In 1537 he was consecrated bishop suffragan of Berwick. In 1541 he

became the first prebendary of the third stall in Durham and Master of Greatham Hospital, and in 1547 rector of Wolsingham. He died in 1571, holding all these preferments, and leaving behind him "a myter sett with stonis and perle silw & gilt" valued at 13*l.* 6*s.* 8*d.* —*Scriptores Tres*, 156; *Durham Wills and Inv.*, I, 380, and note.

synce y^t was suspent]. The use of it suspended, i.e. at the suppression of the monastery.

a goodly chyme]. Note that it was only on three bells, so that it could hardly have been for tunes. Perhaps it was a chiming apparatus by means of which the "rounds," or, the six changes possible on three bells, could be produced. A large chime-barrel, which had long remained disused in the Lantern, was brought down a few years ago, and, after lying for some time in the workmen's yard, was broken up. This, however, appeared, from the great number of iron pegs that it bore, to have belonged to apparatus more recent and elaborate than that of Bishop Sparke would be. Chimes for tunes had been in use for some time. There is a contract for a chime at Gloucester to play *Christe Redemptor* and *Chorus Novæ Jerusalem*, dated 16th July, 1525. *Hist.*, etc., *Monasterii S. Petri Gloucestræ Rolls Series*, III, Intr. cx.

a prison for ye Scotts]. See ch. VII, IX.

XX, pp. 40—41.

The South angle]. So in MS. Cosin, but H. 44 has "Alley," which is also the reading of the later editions; L., C., and Davies have "South-Angle." The writer no doubt meant the south-east corner of the body of the church, including the aisle. All the editions have "angle" just below.

Robert Neivell]. Bishop 1438–1457. He desired in his will to be buried in the Galilee, near the shrine of the Ven. Bede, before the altar of the same (*Scr. Tres*, ccxli). This appears not to have been done; it is stated in the tract on the Origin and Succession of the Bishops, written in 1603, and probably before the destruction of his monumental inscription, that he "lieth buried on the south part of *Durham Church*." There can be little doubt, therefore, that he was buried in the Neville chapel, and that the despoiled slab now lying beside one of the Neville tombs is that of the bishop. We have, however, no description with which to compare it. The matrix shows a bishop in his mitre, holding the crosier in his right hand and a scroll in his left. The principal inscription has been on a plate below the feet.

a faire Allabaster table]. A sculptured reredos of alabaster. Alabaster is easily worked, and as durable as marble indoors, though rapidly perishing when exposed to the weather. Such "tables" were by no means uncommon. They seem to have been made in large numbers at Nottingham, near which place alabaster abounds (or at least formerly did), in the fifteenth and sixteenth centuries. See *Archæologia*, LII, 679.

invyroned wth Irone]. Some of the holes where the iron rails were fixed in are to be seen in the bases of two of the pillars. The south wall of the Neville chantry shows some remains of decorative colouring. It had a five-light Perpendicular window which was destroyed, together with its heraldic glazing, in 1849, in order to insert an imitation-Norman window, when the whole south side of the nave was refaced. See Billings, Pl. viii. In the same wall is a small recess like a locker; it seems to have been protected by iron bars that have been wrench'd out.

behinde ye church doure]. That is, to the east of the south-east doorway from the cloister, as far as the respond facing the S.W. pier of the Lantern.

a chambre]. An upper chamber, over the vestibule of the south-east doorway. It must have been lighted by the Decorated window shown in Billings, Pl. viii.

iiiij pillers]. One being at each corner of the vestibule, the four sides of which were "sett out" in the way described. The two northern pillars have had their bases cut away and grooved for the wainscot screen.

in ye mydes, etc.]. It is not easy to make out the exact position of the holy-water stone mentioned in this chapter, called "the other" in ch. xix. On the whole it seems most likely that it stood in front of the wainscot facing the south-east door, and that a sort of canopy like the soundboard of a pulpit, with the great star on its under side, projected from the wainscot, over the basin. There are holes "as if for fixing a canopy" over a holy-water basin at Fountains.—Hope, *Fountains*, in *Yorks. Arch. Journal*, XV, 309. The "moulded base" mentioned in the note on p. 224, l. 13, may have belonged to a smaller basin not mentioned in *Rites*. In the note p. 224, l. 4, *read*, "relate not to the altar, but to the holy-water stone." It is clear that both the holy-water stones had wainscot screens and canopies, painted blue with gilt stars.

an alter wth a Roode]. The projecting course of the west side of the base of the column is cut away to make more room for this altar. It would almost appear from this passage that the word "Rood" sometimes denoted a figure of Christ not on the Cross. But there may have been a cross behind the figure. Indulgences were attached to the "Altare Sanctæ Crucis," probably the same as this one "of the Bound Rood."—App. VI, Nos. XLII, LVI, pp. 155, 158. MSS. L., C., and the editions of Hunter and Sanderson, have the reading "Bonny Rood."

inclosed, etc.]. See ch. xix, p. 38.

the grate, etc.]. See ch. xxi, p. 42.

XXI, pp. 41—42.

The Sanctuary]. On the history of ecclesiastical sanctuaries, see *Dict. Christian Antiquities*, s.v., the Introduction to the Surtees volume of Durham and Beverley Sanctuary records, and the earlier authorities cited, particularly Pegge's article in *Archæologia*, Vol. VIII, p. 1.

all the circuyle therof]. The circuits of Sanctuaries were usually marked by crosses on the main roads leading to them. On the mile-crosses

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Root of Jessei]. The genealogy of our Lord represented by figures standing on the branches of a tree growing out of a figure of Jesse was a very favourite subject for painted glass, and is most frequently, as here, found associated with tracery of the Decorated period. The ancient glass has disappeared from this Durham Jesse window, but the original subject has been adopted in the modern glazing. Some small portions of the old glass, including a Crucifixion, remembered to have come from the uppermost light, and some terminal branches of the tree have been inserted in one of the modern windows in the north aisle of the choir. The "Root of Jesse" was more usually represented in the great east window, as at Selby, Wells, Carlisle, Morpeth, etc. On this subject see *Representations of the Tree of Jesse*, etc., by James Fowler, Selby, 1890.

in ye top of ye said wyndowe]. That is, not in the topmost tracery light, if it was originally occupied by the Crucifixion, but in the uppermost part of the window, in one of the large tracery lights towards the top. But compare the account of the Jesse window in the Chapter-house, p. 56. The Crucifixion subject mentioned in the last note may have been put into the uppermost light after the destruction of the original glass.

XXII, pp. 42—51.

appointed for women]. Symeon relates (ch. xxii) why it really was that women were excluded from churches of St. Cuthbert. It was on account of disorders at Coldingham, which are referred to by Bede in *Eccl. Hist.*, IV, 25. The monastery there at first included both monks and nuns, but after St. Cuthbert became bishop he separated them entirely for all future time, and caused a church for women to be built on Holy Island, which was called the *Grene Cyrice*, or Church on the Green. In the *Metrical Life of St. Cuthbert* (c. 1450) we are told "þis custome isȝit at durham," line 7205). In ch. xviii, above, the custom is connected with the fabulous story of the temptation of St. Cuthbert by a king's daughter. The Durham feeling may have been accentuated by its being recorded that St. Carilef, the patron of the monastery from which the first Norman bishop came, excluded women from his church. See pp. 133, 134.

The actes of ye B. ca. 26]. So the MSS., but the printed editions say, "of the Bishops." In *Durham Wills and Inventories* (Surtees Soc.), Vol. I, p. 2, certain *ornamenta* of Bishop Flambard are mentioned with the words "sicut habetur in gestis Episcoporum," the reference, perhaps, being to a passage in the *Continuatio of Symeon*, cap. i, Rud's edition, p. 258. But we do not find anything upon the naming of the Galilee there, or in the passages relating to that building in the continuators known as *Scriptores Tres* (sometimes entitled "Hist. Eccl. Dunelm. et successio Episcoporum" (Wood's *City of Oxford*, Oxf. Hist. Soc., II, 264), and "the booke entituled *The Acts of the B.*" remains to be identified. As to the term "Galilee," see note a little below.

Hugo Bishop of Durhm]. Hugh de Puiset or Pudsey, 1153-1195. He was a son of a Count of Bar, and said to be a nephew of King Stephen,

but in what way does not appear. He was a powerful and ambitious prelate, and a great builder. See *Scr. Tres*, 11, 12, and, on his buildings, Mr. Longstaffe in *Durh. Arch. Trans.*, I, 1—8.

Pope Athanasius. So the MSS. and Davies. Hunter and Sanderson say "Paschalis II," and the date is wrong in all the MSS. and editions. Bishop Pudsey was consecrated at Rome by Anastatius IV, "in festivitate S. Thomæ Apostoli" (*Scr. Tres*, 6). Stubbs says Dec. 20 (*Reg. Sacr. Angl.*, 1897, p. 47).

but a fewe yeres]. The church, all but the towers, was finished about 1133–1140.

at ye east end]. A very usual place for a Lady Chapel, particularly when the east end of the choir was not occupied by the shrine of a local saint, as at Durham it was.

sundry pillers]. In the tract on the Origin, etc., of the Bishops of Durham, compiled in 1603 and printed in 1779, p. 14, it is said that these pillars "were brought by shippe ready wrought to Newcastle, and from thence by carriage to Durham." Gaufridus de Coldingham says, "A transmarinis partibus deferebantur columpnæ et bases marmoreæ."—*Scr. Tres*, p. 11. The pillars are of Purbeck marble, and would be brought by sea from Poole in Dorsetshire.

great riftes apperinge]. The shrinking and cracks in Pudsey's intended building doubtless arose from too little care having been taken about the foundations, although, as we are told, there were too many masters. The plateau of solid rock on which the church stands falls away at the east end, so that in order to obtain a good foundation it would have been necessary to go much deeper than the old builders commonly did. From the same cause that affected Pudsey's work at the east end, his Galilee at the west end of the church was at one time in danger, and, but for Langley's massive buttresses, would probably have fallen down into the river. See Greenwell, p. 50.

not acceptable to god, etc.]. This suggestion, and indeed almost the whole paragraph, is translated from Coldingham in *Scr. Tres*, p. 11. It was usual for women to have access to Lady Chapels.

east end . . . west angle]. H. 45 has "east end," "west end"; Cos., "east end," west angle; H. 44, the same. L., C., and Davies have "angle" in both places; Hunter has "East Angle" and "West end" in both his editions; Sanderson the same. The word "angle" was loosely used in the sixteenth century of an outlying spot without reference to shape. See N. E. D. on ANGLE s.v. 4.

called the galleley by reason, etc.]. This idea has probably been suggested by St. Jerome's explanations of Galgala as *Rota*, *Revolutio*, and Galilæa as *Volubilis*, founded on the Hebrew *galal*, to roll, hence, remove. The real reason is given in Ruperti Tuitensis *de Div. Off.*, lib. v, cap. 8, and lib. vii, cap. 21–24 (Migne, P. L., Vol. 170). Sunday is the weekly festival of the Resurrection, and in the Sunday procession the person of greatest dignity goes first, the rest following him in their order, symbolizing Christ going before the disciples into Galilee after the Resurrection (St. Mark xvi, 7; St. Matthew xxviii, 10). "Unde locum quoque, quo supra statione processionem ter-

minamus, nos Galilæam nominamus." See also Hutchinson, *Durham*, II, 71*n.*, where a note on the subject is quoted from Durham Chapter MS., A. iv, 13. The same note is printed in Rud's *Catalogue of the MSS.*, p. 66. The Lady Chapel at Durham was called *Galilæa* before 1186, as appears in a charter quoted by Greenwell, p. 49*n.* At Ely, Bishop Eustace constructed a new Galilee at the west end.—*Ang. Sac.*, I, 634. At Lincoln the Galilee porch is at the south-west corner of the great transept, and, as at Durham, an ecclesiastical court was held in the place so named, "curia vocata le Galilee." At Byland the west porch was called the Galilee.—Hope, *Fountains*, in *Yorks. Arch. Journal*, XV, 312. There are several quotations concerning monastic Galilees in Ducange, *s.v.* *Galilæa*, and for Durham the Index to *Rolls* may be consulted, under "Galilee."

a table there sett vp]. As was no doubt very commonly done in such cases.

ye Cantarie]. Bishop Langley's chantry-chapel, founded in 1414, now destroyed, but standing in 1603; "upon the toppe of the doore whereof his Armes are sett" (*Origin and Succession of Bishops*, as printed in 1779, p. 23). "Istam cantariam ex marmore in Galilæa fundavit, . . . cum armis artificiose in summitate ejusdem ostii in marmore insculptis, cuius sumptibus tota Galilæa reparabatur ad summam £499 6s. 8d.," *Scr. Tres.*, 146. The door-head here referred to has been preserved; it has shields with Bishop Langley's arms in the spandrels and at the sides. The chantry would be a small internal chapel with open tracery in the sides, like those of the same period (1406-37) elsewhere. It is shown by Carter's and other old plans and drawings, as well as by existing indications, that it occupied a space of about 24 feet by 13 feet, bounded on each side by two of the Galilee arches. Its floor was raised a step above that of the Galilee, as may be seen in old views, *e.g.*, the engraving in Smith's *Bede*, p. 805, and Carter's drawing reproduced in *Durham and Northumb. Arch. Trans.*, V, Pl. iv.

Our La: alter]. The *mensa*, with its crosses, now lies where the altar stood. Its size is about 8 ft. 3 ins. by 4 ft. See Billings, Pl. xxxiv. Below the floor-level, to the S.W., is a sort of channel that may have been connected with a floor-piscina.

curious wainscott woorke]. Wantonly destroyed in 1845, when the masonry with which Langley closed up the great west doorway was taken down. The present unmeaning oak doors were put up in 1846. The wainscot work is shown in old drawings, and in Billings, Pl. xxxvi. Carter's drawings (one in the possession of Canon Greenwell, and B.M. Add. 29,933, Nos. 62, 63) show the reredos and canopy with the fine aumbry overhanging the doorway on the South and another on the North. Several inscriptions remained on the reredos, as, "Sca Maria . . ." "Sca Maria regina celi," "Sca Maria Mater Xpi," "Sca Maria virgo virginum," etc., but the rest are fragmentary. These inscriptions were referred to by the late Dr. Townsend in a sermon preached in the Galilee before they were destroyed. Raine says they were "in letters of gold."—*Brief Acc.*, 83*n.* So Billings, p. 33. Carter's drawings are reproduced in *Durham and Northumberland Arch. Transactions*, Vol. V, Plates iv,

v, vi ; pp. 29—36. A few small portions of its perforated tracery, very like the geometrical tracery at Brancepeth Church, have been used to ornament the pulpit at Croxdale. For Langley's masonry, and the little doorway through it, see Billings, Pl. xxxiv, xxxvi, xxxviii. The Norman arcade shown in the plates seems to have been made of the old materials taken out for the fifteenth-century doorways.

was song daly by ye mr . . . playing vpon, etc.]. The meaning must be that the singing of the parts of the mass allotted to the choir was managed by the master of the Song School, who also played on a pair of organs which must have been placed in the Galilee.

Mr John Brimley]. Master of choristers and organist from 1557 to 1576. He was one of those who were called to account in connexion with the Rising of the North in 1569, and the restoration of the mass according to the earlier rite, in Durham Cathedral. He owned that he was twice at mass, but sang not himself at mass, only played the organs, and did help to sing *Salves* at Matins and Evensong, and went in procession after the Cross. He received holy water, but no holy bread, to his witting, yet he knelt to be reconciled and bad others do so. He knew not what was woerde (become) of the grail that he commonly used for the teaching of the children. In his partial conformity he acted under compulsion.—*Durham Depositions* (Surtees Society), 148. When the sacring bell rang, Oliver Ashe, curate of St. Giles's, "looked toward the priest, but he could not discern the elevacion ; whereupon he looked up to Mr. Bromley (*sic*) then in the loft over the choir door, and smiled at hym."—*Ib.*, 137. Mr. Brimley was allowed to go down to his grave in peace. When examined in 1569 he was 67 years of age. He died in 1576, being then 74, and was laid to rest in the Galilee just west of the west end of the Chantry, which had not then been pulled down. Over his grave is a stone with matrices of an inscription plate and shield that have apparently belonged to some one else, and under these, with an initial pomegranate incised, the lines, "IOHN BRIMLEIS BODY HERE DOETH LY | WHO PRAYSED GOD WITH HAND AND VOICE | BY MVSICKES HEAVENLIE HARMONIE | DVLL MYNDES HE MAID IN GOD REIOICE | HIS SOVL INTO THE HEAVENES IS LYFT | TO PRAYSE HIM STILL THAT GAVE THE GYFT | OBIUT AÔ DNI 1576. OCTO. 13." One stanza of the epitaph of Thomas Tallis, at Greenwich (Rimbault, *Cheque-book of Chapel Royal*, 193, from Strype, in his edition of Stowe's Survey, 1720, Circuit Walk, p. 90), might have served for John Brimley. "He serv'd long Tyme in Chappel with grete Praye, Fower Sovereyngnes Reyngnes (a Thing not often seen), I mean Kyng Henry and Prynce Edward's dayes, Quene Mary, and Elizabeth oure Quene." In one of the old MS. music books at Durham Cathedral is "Mr Brimley his Kerrie," followed by a *Credo*.

wth certaine decons]. This shows that it was what is now commonly called a High Mass, *i.e.* one celebrated with deacon and sub-deacon. "High Mass" is properly the principal mass of the day.

Bishop Langley]. Thomas Langley, Dean of York, 1401 ; Lord High Chancellor, 1405 ; in the same year Archbishop-elect of York, and

1406 to 1437 Bishop of Durham. In 1406 he ceased to be chancellor; in 1411 he was made a cardinal; in 1414 ambassador in France; in 1417 to 1422 and 1423 to 1425 chancellor again. At York Minster he left a splendid memorial in the St. Cuthbert window, which was made by his direction, probably in his lifetime (*Yks. Arch. Jnl.*, IV, 260, 273). On his alterations in the Galilee, and other works there and elsewhere, see *Scr. Tres.*, 146; Greenwell, 78-80. In his will (*Scr. Tres.*, ccxli) he provides for his burial "in ecclesia mea Dunelmensi in capella beatæ Mariae Virginis vocata le Galilee, in loco ad hoc jam per me disposito." The deed of foundation of this chantry, dedicated to the Blessed Virgin and St. Cuthbert, dated June 18, 1414, is preserved in the Treasury; 3*cia* 3*ciæ* Pont. No. 7. For a list of his works and gifts see *Durham Wills and Inventories* (Surtees Society), I, 88; *Rolls*, Index under Langley.

did reedefye and buyld anew]. This is over-stated. What Langley did was to put on a new roof, insert the three central windows in the west end, and strengthen the west wall by massive buttresses, between two of them building a small apartment which has been thought to be a vestry, but which by the discovery of a well in 1896 has been shown to be a well-house. There is a lower well-house opening on the path, where the public could dip vessels into the well, which is lined with lead at the bottom.—*Durham and Northumb. Arch. Trans.*, V, 24—28, and Plates. Bishop Langley blocked up the great west door, making new ones at the sides. In front of the doorway he placed Our Lady's altar, and before that his own tomb. For this work and for his chantry chapel and woodwork see above, p. 230. He added to the original twin shafts of Purbeck marble shafts of stone, turning them into clustered columns of four shafts, with capitals and bases to his new shafts copied from those on the old ones. We find in 1432-5:—Empcio lapidum. Item in 29 futhers lapidum empt. pro columpnis Galileæ, 56s. 9½d. Item in 12 (*ut supra*) cum cariagio, 17s. 7d.—*Misc. Chart.*, Nos. 5719-20; Greenwell, 80n.

two . . . Aumeryes]. Destroyed in 1845, shown in Billings, Pl. xxxvi. The lower part of the one on the south side has been in a deep recess hewn out of the side of the great doorway; see Billings, Pl. xxxiv, and note above, p. 230; also *Durham and Northumb. Arch. Trans.*, V, Pl. iv, v.

a faire marble Towme]. This remains, and is somewhat peculiar in its construction. The top stone is fully ten feet in length, by nearly six feet across, and quite plain on its upper surface. At its eastern end it comes close up to the altar-slab, so that the celebrating priest stood at the bishop's feet. Six feet of it project westward into the Galilee, with six stone steps on either side. Round the cornice of the projecting portion runs a chase for a marginal inscription on brass, now lost. On the west end or head of the tomb are three panels, each containing a large shield with the bishop's arms. *Scr. Tres.*, 147; Billings, Pl. xxxiv, xxxvi.

he founded, etc.]. Cf. *Scr. Tres.*, 146. The Place Green is now usually called the Palace Green. Bishop Langley's schools have been in

some sort succeeded by the present Grammar School, which claims Henry VIII as its founder, and by the Cathedral Choir School. His school buildings were reconstructed by Bishop Cosin. One, the "Old Grammar School," is now used by the University as a lecture-room, the other as the University Museum.

ye Lady of pieties alter]. For another altar with this dedication, see above, pp. 38, 41, 223, 224. On the sides of the recess in the Galilee in front of which the altar of Our Lady of Pity stood are contemporary paintings of a king and bishop, probably St. Oswald and St. Cuthbert, while within the soffit and at the back of the same recess are bands of beautiful conventional leaf pattern characteristic of the twelfth century, under which is a representation of hangings. The painting in the middle of the hangings has been defaced, and probably contained the picture of Our Lady of Pity, which seems to have been an insertion, as there are no signs of any canopy or enclosing compartment. For references concerning these paintings see C. E. Keyser, *List of Buildings having Mural Decorations*, 3rd edition, 1883, p. 90. Canon Greenwell suggests that the original altar of Our Lady may have been removed by Langley from this recess to the central one when the latter was walled up, and that of Our Lady of Pity moved at the same time to this recess from the one to the north of it, when the doorway was made there. On the north side of the recess is a curious almsbox constructed in the wall, with inclined planes leading down to the slit at the top; this is not mentioned in *Rites*, nor is it shown in Carter's Pl. i, which, however, is merely an ornamental title, and is incorrect in showing an unbroken line of hangings and ornament. The almsbox is indicated in Billings, Pl. xxxiv, xxxvi.

or saviours passion]. No traces of these pictures are left. They were probably on wood, *tabulæ* such as are frequently mentioned in connexion with altars elsewhere. See *Rolls, Index under Tabulæ*.

betwixt two pillers]. The pillars being N. and S. of the monument, not E. and W. Billings, Pl. iii, v, xxxvi, xxxvii.

a goodly monumt]. See further in ch. XLIX, p. 96, LII, p. 103.

ye said throwghe]. "Through" is a tombstone or tomb. See ch. VIII, note, p. 207, and ch. XLIV, p. 87.

to drawe vp and downe]. The wooden pulley still attached to the roof seems to be too small and too far to the west to have served for lifting the cover, and as there is a similar pulley on the other side of the Galilee, in front of the site of the altar of Our Lady of Pity, both probably were for the suspension of lights. There is a rough sketch of one of them in *Durham and Northumb. Arch. Trans.*, V, Pl. vi.

the auncyent historie]. Not identified. See p. 198, but the verses on p. 45 are not in *Scr. Tres.*

a fereter of gold & silver]. "Feretrum quoque ex auro et argento, in quo ossa Venerabilis Bedæ presbyteri et Doctoris ferre decrevit, ex studio artificum tanta diligentia compositum, ut quid magis in eo præstet, opus an decor, attractantibus merito veniat in dubium."—*Scr. Tres*, p. 11.

venerable bede]. The usual designation of Bede appears to have been, like many other titles, simply an adjective in the first instance. It would be familiar to the clergy in the headings of homilies from Bede in the Lectionaries, and afterwards in the Breviaries, thus, *Homilia venerabilis Bedæ Presbyteri*. See D'Achery and Mabillon, in *Acta SS. Ord. Ben.*, Maij 26, anno 735, p. 517. The learned Benedictines do not even refer to the legends that professed to account for the title, and Trithemius, who wrote in 1494, says of them "deliramenta hæc facillime confutarem."—*De Scr. Eccl.*, p. 66, in *Fabricii Biblioth. Eccl.*, Hamb., 1718. In the *Legenda Aurea*, Nuremb. 1496, Leg. clxxvi, §1b, followed by the *Nova Legenda Angliae*, Lond., 1516, xxxv., xxxvi, Oxf. ed. (1901), I, 111, two reasons are given for the title:—(1) Once when Bede had become blind and was passing through a valley full of stones, he was told, in derision, that a large congregation was waiting to hear him preach. Then he preached fervently, and when he concluded with "per omnia sæcula sæculorum" the stones cried out "Amen, venerabilis pater"; (2) A certain clerk, wishing to write an epitaph on him, began with the words, "Hac sunt in fossa," but could think of nothing but "Bedæ sancti ossa" to finish the verse with. Coming to the tomb, after a sleepless night spent in trying to think of words that would scan better, he found that Angel hands had inscribed "Bedæ venerabilis ossa." There is a third story to the effect that the title was decreed to him in Roine, which city he certainly never visited, for his acuteness in assigning a new interpretation to the initial letters over an iron gate, S.P.Q.R., "Stultus Populus Quærit Romam," with reference to the Goths swarming to Rome, and that on his return he died and was buried at Genoa.—Baring Gould, *Lives of the Saints*, May 27. It is stated in the *Legenda Aurea* that the bones of Bede were honoured with due devotion at Genoa (ianua). This statement is quoted in the *Legenda Angliae*, but in order to be corrected by a *verius tamen creditur*, that they were with St. Cuthbert's body in his shrine.

poscente Richardo, etc.]. Concerning this Richard, see *Rolls*, Intr., lviii, and p. 597.

lapide sub marmoreo]. There is a blue marble grave-slab, much scaled, but showing traces of brasses, still lying at the west end of the present tomb of Bede.

the description, etc.]. The writer is probably referring to Symeon's *Hist. of Ch. of Durham*, lib. III, cap. vii (Rud's ed., p. 158), where we are told how Elfred the presbyter brought the bones of Bede from Jarrow to Durham, secretly, as would appear. But when asked by his intimate friends where Bede's bones were, he would say "Nemo me certius novit," and that they were in the same chest with the body of St. Cuthbert. Symeon goes on to refer to the old English poem on Durham and the relics there, in which, after mentioning Cuthbert's and other famous relics, the writer says, "Is ðerinne mid heom & Æðelwold biscop | & breoma bocera Beda & Boisil abbot | —Symeon, Surtees ed., I, 153. Lastly he mentions their having been found in a linen bag with the uncorrupt body, but separate from other relics, not long before his time (c. 1060—c. 1130).

in a golden Coffin, H. 45]. "the coffin," i.e. St. Cuthbert's, is the right reading. The Hunter MS. refers to Bishop Pudsey's "Fereter" mentioned above. That shrine, as we learn from the inscription just above, was removed from "nigh St. Cuthbert shryne" into the Galilee in 1370.

ye alter of St. Beede. At the recess corresponding to that where the Altar of Our Lady of Pity stood, there is a place for a good-sized locker. Billings, Pl. xxxvi.

ye same place where his shrine was before exalted. The spot is marked by the large plain tomb made when the shrine was defaced in 1542. In 1830 the tomb was examined down to the pavement level. In 1831, on St. Bede's day (May 27), a more thorough examination was made, and many of the bones of a human skeleton were found, three feet below the floor, arranged in their places, so far as they went, in a coffin of full size, traces of which remained. The legendary inscription, "Hac sunt in fossa Bedæ venerabilis ossa," was soon afterwards cut upon the upper slab.—Raine, *Br. Acc.*, 79; *St. Cuthb.*, 178. The present tomb may be regarded as the tribute of the sixteenth and nineteenth centuries to the memory of Bede as a man of letters. Writing about "The reverend Bede," Camden says, "And that I may incidently note that which I have heard: Not many yeeres since a French Bishop returning out of *Scotland*, comming to the Church of *Durham*, and brought to the shrine of Saint *Cuthbert*, kneeled downe, and after his devotions, offered a Baubie, saying: '*Sancte Cuthberete, si sanctus sis, ora pro me*': But afterward, beeing brought vnto the Tombe of *Beda*, saying likewise his Orisons, offered there a French crowne, with this alteration, '*Sancte Beda, quia sanctus es, ora pro me*'.—"Remaines, 1614, p. 249.

an elegant Epitaph. The epitaph written on vellum has long disappeared, but the inscription is printed in Smith's *Bede* (1722), p. 823, where the last line is given as "Hæc sunt in fossa Bedæ Venerabilis Ossa."

a faire Iron pulpitt. There are now no traces either of this pulpit or of the steps.

a founte for baptising of children. See *Scr. Tres*, 147. The privilege extended to the administration of all the Sacraments.

when ye realme was interdicted. The writer is mistaken in this matter, for there had been no interdict since 1208–13. The words of W. de Chambre in *Scr. Tres* are, "Hic" (sc. Tho. Langley) "etiam libertates quasdam a Papa procuravit pro lavacro, quod collocavit in Galilæa in ecclesia Dunelmensi cui virtute prædictæ concessionis omnes excommunicati ad filios baptizandos, cum nullibi per totum filios baptizare liceret, et ad reliquorum omnium sacramentorum administrationem accederent."

fourre faire coulored . . . wyndowes. There are five windows in all. Perhaps the one at the west end of the north aisle was blocked up, or did not contain coloured glass when the account was written. There is now no coloured glass in any of the Galilee windows except in the tracery-lights of the three windows inserted by Langley in the middle of the west side. These will be noticed in their places.

et patrie]. I.e. of the Bishopric or land of the Haliwerfolk or folk of the holy man.

in his blewe habitt apparell]. Blue glass commonly stood for black in representations of monastic habits, as in the St. Cuthbert window at York. Sometimes purple glass was used in the same way.

six litle glasned lightes]. These are now all filled with patchwork of old fragments in which no parts of the original subjects can be recognized. In the extreme tops of three of the lights are large stars of many rays, which may be original.

cuius anima]. This curious expression, referring to St. Oswald's head, is perhaps unique in this sense. On the skull, see *Archæologia*, LVII, 24.

holie Kinge Henry]. Henry VI, who was canonized in popular estimation, and was within a little of being so officially. For his pilgrimage to Durham in 1448, see Appendix II, p. 122.

Historie of ye monasticall Church]. The reference may be to *Scriptores Tres*, p. 146; hardly, perhaps, to this present work, p. 44.

six litle glasened towre wyndowes]. The usual term in the "Description," Appendix I, for the upper lights in Perpendicular windows is *turret* lights. A good deal of the glazing in these six lights has the appearance of being original. In the third from the south is Our Lady, riding on an ass, in a long white robe partly over her head like a veil, and partly wrapped round the child, whose head is covered by a cloth showing the face. She has a plain nimbus and the child a cruciferous one. There is part of the figure of Joseph with a staff, but it is displaced. The background is gone, and the original glazing of the next light also, else we might have the idols falling and the trees bending, according to the legend. In the fifth light from the south is Our Lady standing, with long flowing hair, holding up the child towards a group of about ten nimbed figures of persons gazing on the child. On the ground is something like an empty cradle. In the sixth light are several more persons of both sexes, some nimbed and others not, gazing on the child in the fifth light. In the second light are eight nimbed and white-robed figures walking and eight seated on the ground, and in the first are nine similar figures, with their hands crossed over their breasts; all are gazing in the direction of the Virgin and Child on the ass. There is nothing now to be seen in the least like Herod pursuing. There seems to be nothing in the Golden Legend to account for the gazing figures in four of these six lights, or to the showing of the child to a multitude of persons.

Alured, Gudred, & Elfride]. See notes on ch. xxi. The three kings here meant are, probably, Alfred the Great and Guthred, King of Northumbria, who gave to St. Cuthbert all the land between Tyne and Tees, A.D. 894, and Alchfrith, King of Northumbria, who settled the Celtic monks, about A.D. 660, at Ripon, where St. Cuthbert entertained the Angel. Bæda, *Vit. S. Cuthb.*, vii; *Hist. Eccl.*, lib. III, cap. 25. St. Cuthbert appeared in visions to the two former.

St Bede doth make mention]. This can apply only to the donation of Alchfrith, for Bede's history ends A.D. 731.

six little towre wyndowes]. All now filled with patchwork ; in the light most to the north is part of a figure of Christ crucified, with some one at the foot of the Cross ; this seems to have belonged to the original glazing.

XXIII, pp. 51—52.

ye fermery]. See ch. XLVI.

*ye priors chaplaine]. For his duties on these occasions, see Martene, *Mon. Rit.*, V, viii, "De ordine ad visitandos infirmos de vita periclitantes atque ad mortem tendentes," and cap. ix, "De modo adjuvandi infirimi ad mortem." The Offices for the Visitation, Communion, and Extreme Unction of the sick were, as opportunity allowed, supplemented by litanies, prayers, and readings from the Psalms and the Gospels of the Passion. Other duties of the Prior's Chaplain are referred to in the *Rolls*; see the Index under Prior, chaplain of.*

*ye barber was sent for]. The washing of the body, which, probably, was always done, is not here mentioned, but it seems to have been a part of the barber's office. In some monastic rules it was done by some one of the same rank and standing as the deceased, e.g., in the *Statutes of Lanfranc*, cap. 24, we read, "portetur corpus ad lavandum ab his de quorum ordine fuit; id est Sacerdos a Sacerdotibus, Diaconus a Diaconis, et sic in reliquis ordinibus, Conversus a Conversis; infans tamen non ab infantibus, sed a Conversis. Hi vero sunt qui lavare non debent corpus defuncti: Sacerdos Hebdomadarius, et reliqui ministri qui circa altare serviunt, et vasa sacra contrectant, Hebdomadarii coquinæ, Cellerarii, Refectorarii." Further minute directions follow, concerning the washing and dressing of the body. For other customs, see Martene, *ubi cit.*, cap. x, also *Eccles. Rit.*, III, xi-xv; and Lanfranc, in *Reyner*, App., part 3, p. 249; *Wilkins*, I, 358.*

*sockes and bowtes]. This was always done. The writer of the account of the translation of St. Cuthbert in 1104 says he was found "vestimenta sacerdotalia indutus, in obviam Christi calceamentis suis præparatis."—*Acta SS. Boll.*, Mar. 20, p. 123, sect. 13. Although a Christian significance was given to the *calceamenta*, they are probably derived from the pre-Christian custom "to bind hell-shoon on men, on which they may walk to Valhalla." Cf. *Gisla Saga, Orig. Isl.*, ii, 208, and Dasent, *Gisli the Outlaw*, pp. xxiv, 44, 45, cited in Plummer's *Bede*, II, 271.*

ye Dead manes chamber]. A room in the Infirmary, as stated. The addition in H. 45 is a mistake which has arisen from a confusion between the chamber in the Infirmary and the "Parler" mentioned below. It is not repeated in the printed editions.

*St Andrews chappell]. No trace of this chapel is now to be seen. It may have projected eastward from the Infirmary, but no foundations were found when its supposed site was excavated some years ago. For several notices of it, see *Rolls*, Index under Infirmary, chapel of, 259 and later pages. The references before p. 259 belong to the Infirmary without the gates,*

kneys]. The local pronunciation, riming with "weighs."

chylldren of thaumerey]. See ch. XLVIII, and *Rolls, Index* under Almery.

spalter]. So H. 45, but "Psalter" in other MSS. and in the editions.

ye chapter house]. This was probably the finest Norman Chapter-house in England, $78\frac{1}{2}$ feet long and 35 feet wide, vaulted throughout, with an apsidal east end, and a fine arcade over the wall-bench for the monks. In the centre of the apse, standing on a dais of two steps, was the Bishop's stone chair (ch. XXVI, p. 56). See Greenwell, 40-43; Billings, Pl. lii (in which the three east windows are conjecturally put in); Carter, *Plan*, and his drawings, reproduced in *Durh. and Northumb. Arch. Trans.*, V, plates ii, iii, pp. 31-33; Raine, *Br. Acc.*, 103-108, with view of exterior. The greater part of this fine building was pulled down in 1796, but rebuilt, mainly on the old lines, in 1895. Grancolas, writing on the subject of the Chapter Office, says "Locus ille *Capitulum* appellabatur, quia *Capitulum Regulæ* ibi perlegebatur."—*In Brev. Rom.*, cap. xxxvi. See also *Dict. Chr. Antiq.*, I, 288, and N. E. D. under CHAPTER 4. The application of the term would naturally be extended so as to include the corresponding places connected with churches of secular canons.

Dergie]. The *Dirige* or Matins of the Dead, so called from its first antiphon "Dirige Domine Deus meus in conspectu tuo viam meam," whence "Dirge" in its later senses.

and devotion]. Perhaps the Prior and Convent remained some time in private devotion after they had said their *Dirge*.

ye parler]. The passage between the Chapter-house and the end of the transept, leading from the cloister to the cemetery, and very commonly found in monastic plans; at Thornton it is closed eastward and seated all round, as if only for watching the dead. The outer or outer Parlour, Locutorium, or Spekehouse, was usually on the western side of the cloister, which could not well have been arranged at Durham owing to the peculiarity of the site, so the above-named passage was thus used, and was doubtless entered by the country-folk and merchants from the east end, while the monks who spoke with them entered from the cloister. The Norman doorway of the Dorter, now the Library, was perhaps the Parlour door before the Galilee was built. There was always an inner parlour for more strictly monastic conversation. We do not know where this was in Durham. Possibly they used the passage leading from the Usher door.

a challice of wax]. As all clerks from bishops downward were buried in the habits and with the *ornamenta* of their orders, so it was usual to place on the breast of a priest a chalice of pewter, earthenware, or wax. This was probably a survival of the strange practice of burying the consecrated elements with the dead, on which see Martene, *Ecc. Rit.*, lib. III, cap. xii, sect. x, xi.

his blew bedd houlden over his grave.] Possibly a survival of the practice of laying over the uncoffined body, in place of a stone or wooden covering, a woollen or linen sheet, before casting in the earth.—Martene, *Mon. Rit.*, V, x, sect. 108,

ye making of his grave]. "During the excavation (of part of the cemetery of the monks) . . . a few years ago . . . a very great number of skeletons were found ranging closely side by side, buried in coffins made of thin stones set on edge, and all of them without sepulchral memorials, save the grave of Earl Cospatrick, . . . who in his latter years had exchanged his coronet for the cowl of a monk." —Raine, *Br. Acc.*, 48, 68. Earl Cospatrick's supposed coffin and its cover, inscribed ~~H~~ GOSPATRICVS COMES, were found in 1821 (Rud's *Catalogue*, 218n.). They are now preserved in the cellarage under the Dormitory, but it seems doubtful whether the coffin belongs to the cover. In the sixteenth century monks were buried in wooden "chests." —*Rolls*, 292n.

XXIV, pp. 52—53.

a little chalice of silver]. In the *Historica Narratio* concerning the Translation of St. Cuthbert in 1104, the writer, after mentioning the silver altar and other things found in the coffin, names "calicem paruum quidem, sed materia et opere preciousum"; a cup of onyx fixed on the back of a lion of pure gold. *Acta SS. Boll.*, 20 Mar., 140; Raine, *St. Cuthb.*, 81. For references to silver coffin chalices, see Hope and Fallow in *Archæol. Journal*, XLIII, 138, etc.

XXV, pp. 53—54.

Johannes fosser]. See above, ch. xiv. The eight Priors whose names follow next after Fosser have been mentioned in chapters XIV, XVI, XVII.

Hugo Whithead]. Hugh Whitehead, D.D., Oxon., 1513, succeeded to the Priorate in 1524, having been Warden of Durham College in Oxford. Chambre gives him a very high character (*Scr. Tres.*, 154). He effected considerable repairs at Bearpark, and built the Prior's Hall, with its appurtenances, at Pittington; remains of these were to be seen about a century ago. Having been Prior for eighteen years, he surrendered the monastery Dec. 31, 1540, and was appointed Dean in 1541. He probably sympathized with the old learning and forms of worship, for early in the reign of Edward VI he was summoned to appear before the Council in London. His health broke down under the fatigue and anxiety of the journey, and he died in 1548, soon after his arrival in London. He was buried in the Church of the Holy Trinity in the Minories, near the Tower. A. Wood has preserved part of his epitaph, viz., "Here lyeth the body of Hugh Whitehead, the last Prior of Durham, and first Dean thereof, who died at London — — — — and was buried in the Church of the Minories, Anno — — — ." —Willis, *Cathedrals*, I, 252.

Robert Horne]. An eager reformer, D.D., Cantab., 1549, Dean of Durham, 1551. He was deprived under Mary in 1553, but restored under Elizabeth in 1559, and in 1561 was consecrated bishop of Winchester. During his exile, he became the head of the English party at Frankfort. For the mischief and sacrilege perpetrated by him at Durham, see chapters XXXIII, XXXV, XXXVI, and for the same at

Winchester, see the full account of him in the *Dictionary of National Biography*. According to Fuller, the pamphleteers of his day "spotted with his name, as hard in nature, and crooked in conditions," not noticing "how Horn in Scripture importeth power, preferment, and safety." They moreover "twitted his person, as dwarfish and deformed," showing their malice "who carp at the case when they cannot find fault with the Jewel." He was, it seems, a person of "a sprightly and fruitful wit." He died in Southwark, and was buried in Winchester Cathedral, under a flat marble stone, says Godwin, with this inscription:—"Robertus Horne theologiæ doctor eximus, quondam Christi causa exul, deinde Episcopus Winton. pie obiit in Domino Jun. 1, 1580. Episcopatus sui anno 19." Godwin, *Catalogue of the Bishops*, 1601, p. 196.

XXVI, pp. 54—56.

Bishops of Durh^m]. Notices of the Bishops may be found in Symeon's *Hist. of the Church of Durham* and in the continuation, in *Scriptores Tres*, in our Appendix, No. IV, p. 139, and in the works of the mediæval chroniclers. In English we have Godwin's *Catalogue* (also in Latin), the tract on the Origin and Succession of the Bishops of Durham, printed by Allan in 1779 from *Durh. Cath. MS. c. iv, 14* (1603), and the accounts of them in Browne Willis, Hutchinson, and Surtees; see also the short but serviceable notes in Murray's *Handbook to Durham Cathedral*.

Eadmundus . . . under one stone]. Not now to be found, nor is it shown in Browne Willis's plan (1727). A Durham Calendar has "ij nonas Junij. Translacio ep'or. dunelm. Edmu'di & Edredi."—*Harl. MS. 1804*. Prior Melsonby was buried in the same grave. See note below, on ch. XXXIV.

Walcherus . . . under one stone]. A long narrow grave-cover, inscribed, **¶ ALDVINV^S (et) WALCHERV^S EPISCOPI**. In a Durham Calendar (*Harl. 4664*) we find "ij nonas Marcij. Translatio Walcheri, Will'i, & turgoti Ep'or. Dunelm. & fr(atrum)," and in another (*Harl. 1804*) "Non. Marcii, translacio ep'or. dunelm. Alduni Walcheri Will'mi et turgoti ep'i Scottorum." The same entry occurs under v Non. Mar. See Obituary in *Liber Vitæ*, 141. This translation of the bodies of certain bishops and their brethren was a removal from their former place of burial to the present Chapter-house, and it would be then that in two instances two bodies were placed in one grave. The remaining grave-covers up to and including that of William de St. Barbara are uniform in character, and were probably all made and inscribed soon after the completion of the Chapter-house.

Short red, etc.]. The war-cry of the mob at the murder of Walcher at Gateshead in 1080: "Schort red god red, slea ye the bischop" (Wendover, *Flores Hist.*, ed. 1841, II, 17).

Will'm's ep'us]. The stone is not marked in Willis's plan (1727), nor is it now to be found.

with Malcome kinge of Scotts]. Had Malcolm been present, so memorable an event would, one might think, never have been left unrecorded by Symeon, who says in his *History of the Church of Durham* that the

bishop, Turgot, and the brethren placed the first stones in the foundation Aug. 11, 1093, having begun to dig the foundations on Friday, July 29th, which, by the way, they seem not to have regarded as an "unlucky day." The Continuator and other authorities, however, represent Malcolm, Bishop William, and Prior Turgot, as laying the three first foundation stones. See *Symeon*, ed. Bedford, p. 236, and Surtees ed., Vol. I, xxvii, 103; Rolls ed., II, 220; Freeman, *William Rufus*, II, 112. It seems on the whole most likely that not only King Malcolm but the Earl of Northumberland and all the magnates of the North were present, Symeon not caring to mention any but ecclesiastics. And although Malcolm had been a persecutor of the Church of St. Cuthbert, there may have been peace just at this time.

Ranulphus. This and the two following stones lie side by side over the stone coffins, are quite uniform, and are inscribed respectively, ✠ RANNVLFVS : EPISCOPVS : , ✠ GAVFRIDUS : EPI (the rest perished), and WILLS : EPISCOPVS : SECVNDVS : For an account of an examination of the graves see *Archæologia*, XLV, 385—404, or *Durham and Northumb. Arch. Trans.*, II, 235—270 and plates.

Hugo de Puteaco. On a large piece and a small fragment of a thick blue marble slab are an initial cross, parts of two letters, and O : EPS. The slab is shown entire in Willis's plan, and was no doubt broken up when the Chapter-house was demolished in 1796.

King Steph. was his uncle. Stephen addresses him as "nepoti meo" in a charter, *Scr. Tres*, App. No. xxvii; and in another charter (No. xxxii) Henry II, who was a nephew of Stephen, describes the bishop as "cognatus meus." But how the relationships came about does not appear to be known.

Philippus. Willis marks this stone in his plan, but as both it and the last one came in the line of the wall made in 1796, they were destroyed, together with the graves, in digging the foundations at that time. This bishop was buried by laymen in unconsecrated ground outside the bounds of the church (*Scr. Tres*, 26), but perhaps his body may afterwards have been removed to the Chapter-house.

Richardus de marisco. Also shown by Willis, but destroyed with the last two.

Nicholaus de farnham. A long blue grave-cover indicated by Willis still bears the words ✠ NICHOLAUS : DE : FARNAM EPI. It is said in ch. XXXIV, p. 73, that Prior Melsonby, who was elected bishop by the monks but not consecrated, and Bishop Farnham, lie under one stone in the Chapter-house.

Walterus de kirkham. A long freestone cover similar to the earliest ones, indicated by Willis, bears the words ✠ WALTERUS : DE : KIRKHEM EP. The bishop died at Howden on the eve of St. Laurence, A.D. 1260, and was buried at Durham on the octave (*Scr. Tres*, 44). The viscera were interred at Howden, where there is a grave-cover of Frosterley marble, now lying loose and broken in the church, with a raised cross and this inscription:—H' REQVI(escvnt v)ICERA WALT'Ι KIRKHA' : QVO'DA' : DUNELMIE'S 'EP'I : ORA (the rest defaced).

Robertus Stichell]. Willis places a number on his plan with the reference “Bps Robt de Insula & Robt Stickull.” There is a blue marble slab, large enough to cover two graves, in a broken and defaced condition, on which may still be seen, .OB'T' DE : I'SUL.—IKHYL. The body of Robert de Insula may have been at first laid in the part of the Chapter-house below the step, but afterwards removed to the higher level immediately before the Bishop's seat. Bishop Stichell died on his way home from the Council of Lyons, in 1274, at Arbi-pellis (l'Arbresle, dep. Rhône), and was buried at the abbey of Savigny, but his heart was brought to Durham.—*Scr. Tres*, 55.

Robertus de Insula]. See the last note.

Richardus de Kellow]. Both these marble stones are indicated in Willis's plan and shown in Carter's with matrices of brasses on them. They had been removed when the site of the east end of the Chapter-house was examined in 1874. A portion of a slab, which may be that of Kellaw, is now lying in the undercroft.—See *Proc. Soc. Ant.*, Jan. 16, 1890.

king Malcolm caused, etc.]. In the tract *De injusta vexatione* (Bedford's Symeon, p. 374) it is stated that on Sept. 11th, 1092, Bishop William destroyed the old church which Ealdhun had built, and, with Prior Turgot and King Malcolm, laid the foundation stones of the new church on August 11th, 1093. See note above, p. 240. Notwithstanding the silence of Symeon, Freeman thought that Malcolm was present, and that his presence had a great political significance, indicating that although the king of Scotland had been driven back by William Rufus in 1091, friendly relations had now become established.

one Egelwyn, etc.]. Bishop Egelwin or Æthelwyn died in 1071; William of St. Carilef was bishop 1081-1086, according to all writers, whether Scottish or other.

lyves of quene Margaret, etc.]. The Latin life of St. Margaret in *Nova Legenda Angliae* and elsewhere has been attributed to Turgot, but no writings by him “in the Scottishe tongue” are now known.

This Turgotus]. See above, pp. 67, 72.

emonges the rest of ye Bushops]. His long narrow grave-cover of freestone is indicated on Willis's plan, and the inscription ✶ TVRGOTVS EPISCO . . . can just be made out. There is yet another very interesting grave-cover in the Chapter-house, not noticed in *Rites*, nor indicated in Willis's plan, namely that of Robert de Graystanes the chronicler, who was elected, consecrated, and installed as bishop of Durham, but was obliged by pope and king to retire in favour of Richard de Bury in 1333. There are entries relating to this business in *Rolls*, 521, 522, 525. His episcopal seal is shown in Surtees's History, Vol. I, Plates of Seals, Pl. iii, No. 1. He died shortly after, and was buried with the other bishops in the Chapter-house, where the following inscription may be seen in letters filled up with lead, on a long narrow stone (De Graystane) NATVS : IACET : HIC : ROBERTVS : HVMATVS LEGIBVS ARMATVS ROGO : SIT SANCTIS : SOCIATVS AMEN. The two first words are gone, but are here taken from Willis's *Cathedrals*, I, 241. Prior Melsonby, who had been elected to the bishopric,

but against whom sixteen exceptions were raised by Henry III, so that his election was quashed, was also buried in the Chapter-house, and, as it happened, in the grave of Bishops Eadmund and Eadred ("Etheldredus" in *Scr. Tres*). Miraculous visions are related in connexion with his death and burial.—*Scr. Tres*, pp. 38—41, and lxxii.

seat of stone]. This seat is well shown by Carter in Pl. xi, and in his drawing (*Durham and Northumb. Arch. Trans.*, V, Pl. ii). It was destroyed in 1796, but the arms and other portions found in 1895 have been worked into a new chair made after Carter's plate. During the nineteenth century, a common wooden chair served at the installation of bishops, who, as the honorary heads of the Chapter, are placed in the Chapter-house seat as well as in the throne. The reconstructed stone chair was used for the first time at the enthronement of Bishop Moule in 1901. The risers of the wall-benches still remain in the apse and sides of the Chapter-house. Carter's drawing shows them as they are now, but they have probably been completed by oak seats for the monks originally, as well as footboards "for warmeness" (*Cf. pp. 62, 79*). Billings, in his "restored view," shows stone seats, which must be only conjectural, for Carter's earlier drawing shows nothing of the kind.

a prisone]. For the plan, see Billings, Pl. v. For the round-headed doorway that led into it from the Chapter-house, see *Durham and Northumb. Arch. Trans.*, V, pl. iii. On the wall facing the Chapter-house are traces of a mural painting representing Our Lord in glory, as the Judge of all men. In the south wall of the eastern-most of the two inner chambers is a hatch for passing food through, and in the innermost of these, which has had between it and the last-mentioned chamber a strong door with a bolt outside, is a latrine.

a faire glasse wyndowe]. Now filled with modern tracery and plain glazing. For the other Jesse window, see p. 42.

XXVII, p. 57.

brought to ye abbe church]. For example, Eadmund was brought from Gloucester, Walcher from Gateshead, Carilef from Windsor, Pudsey from Howden, Philip of Poitou from some unconsecrated place outside the precincts of the Cathedral, De Marisco from Peterborough, Farnham from Stockton, Kirkham from Howden, Stichil's heart from l'Arbresle (*Arripellis*), De Insula from Bishop Middleham, Beck from Eltham, Kellawe from Bishop Middleham, Beaumont from Brantingham, Bury from Auckland, Hatfield from Alford near London. After this time none of the bishops who died away from Durham were brought to the Abbey until Pilkington, having been buried at Auckland in 1575, was reburied at Durham. Bishop James was buried near the grave of Pilkington at the west end of the choir in 1617, since which date no bishop has been buried in the cathedral church except Van Mildert.

ve Customable buryng of ye Bushopes]. On the burial of ecclesiastics see Martene, *Eccl. Rit.*, III, xii, Sect. viii—xii; *Mon. Rit.*, V, x—xiii.

þannell]. The fanon or maniple.

vestmt]. Here used in the narrower sense for the chasuble.

Crutch]. A variety of crotch or croche or croce, a pastoral staff or crosier.—

See N. E. D. s.v. CROSIER.

a little challice]. See above, notes on xxiii, xxiv.

*ye horsses, charette, etc.]. These are mentioned in the accounts of the perquisites received by the church at the burials of Bishop William of St. Carilef and of several of his successors. See the earlier pages in *Wills and Inventories* (Surtees Soc.), Part I. Together with the horses and bier, the Church of Durham received either the whole or a great part of the bishops' *capellæ*, by which term was meant the sets of vestments and other ornaments that they carried about with them, including all the articles necessary for the pontifical offices; "all there furniture belonging thereto" (c. xxviii). Raine gives a list of the articles acquired by the Convent at the death of each bishop from Carilef in 1095 to Langley in 1437. *Brief Ac.*, 145, from a roll compiled by Prior Wessington. *Rolls, Index* under Baudekyns, Char' d'ni Ep'i.*

*ye historie of ye church of Durisme at large]. Perhaps the same as *Acts of the Bishops*; see above, p. 228, and just below in ch. xxviii. But the *Scriptores Tres* may possibly be the work referred to in all these cases. Here cf. *Scr. Tres*, p. 142, and *Durham Wills and Inventories*, I, 1—5, etc.*

XXVIII, pp. 58—59.

Anthony Beeke]. As to the bishops, see above, p. 240n.

in a faire Marble Tombe]. There is now only a plain floor-slab of blue marble on which is a small brass plate with the following lines:—
*"Presul magnanimus Antonius hic jacet imus | Jerusalem strenuus
 Patriarcha fuit quod opimus | Annis vicens regnabat sex et j plenis |
 Mille trecentenis Christo moritur quoque denis | Restauratum a Roberto Drummond Willoughby de Eresby 1834" |.* The epitaph has been taken from Browne Willis, *Cathedrals*, Vol. I, p. 239. The tomb was before the one altar of St. Aidan and St. Helen (not "z alters"), see p. 2.

ye wall beinge broken]. See above, p. 194n.

*Raphe Lord Nevile]. The writer is mistaken here. It was Ralph, the grandson of the hero of Neville's Cross, that was called Daw Raby, and was first Earl of Westmoreland. The earlier Ralph Lord Neville and Alice de Audley his wife were originally buried in the nave before the Jesus Altar. The former died in 1367, and the latter in 1374. Their bodies were removed to the site of the Neville chantry, where the eastern of the two Neville tombs now is, in 1416, by licence from Bishop Langley (*Scr. Tres*, App. No. clxxxi, p. ccvi). Their tomb has been a very fine one, but has been denuded of almost all its ornamentation and of its inscription. The alabaster effigy of Lord Ralph is reduced to a headless and otherwise mutilated trunk; that of the Lady Alice is tolerably perfect. A Durham Calendar contains this entry:—"vii Id. Aug. Ob . . . Radulphus de Nevell et Alic. vxor eius."—Harl. MS. 1804. The tomb of Lord John and of Matilda Percy, his former wife, under the next arch to the west, is in*

much better condition, and has niches with "weepers" all round, together with many shields bearing the saltire of Neville and the lion rampant of Percy. The effigies, however, are both reduced to something like great boulders. There is no indication of any inscription having been included in the design. Both tombs are shown in Carter, Pl. v, that of Ralph, on larger scale, in Pl. vi, and that of John, in Billings, Pl. xlvi.

Lodowicus Bellomonte]. See above, pp. 14, 206.

Ricardus de Berye]. Above, pp. 2, 194.

Thom's Hatfeilde]. Above, pp. 19, 210.

Walterus Schirley]. Above, pp. 18, 209.

Thom's Langley]. Above, pp. 44, 230.

Robertus Neivell]. Above, pp. 40, 225.

Cuthbertus Tunstall]. "In his Will, proved Jan. 30, 1559-60, he order'd to be buried before the Crucifix, or Rood Loft, of *Durham Cathedral*, if he died in his Diocese; or, if he died in *London*, in *St. Paul's Cathedral*, where he had been Bishop, near *Thomas Linacre*." He was, however, buried in Lambeth Parish Church with this epitaph:—
 "Anglia Cuthbertum Tonstallum moesta requirit | Cujus summa domi Lans erat atque foris | Rhetor Arithmeticus Juris Consultus & aequi | Legatusque fuit, denique Presul erat | Annorum satur & magnorum plenus Honorum | Vertitur in Cineres Aureus iste senex | . Vixit annos lxxxv, Obiit 18 Nov. mccccclix."—Browne Willis, *Cathedrals*, I, 245.

XXIX, pp. 59—60.

ye centrie garth]. It will readily be perceived that "centrie" is a contracted form of "cemetery." Cos., H. 44, C., L., and Dav., have "Centory"; Hunter's editions have "Centrey," "Centery," and "Centry"; Sanderson has "Centry"; H. 45 has "Sanctuary"; and Roll, above, pp. 52, 53, "Sentuarie," and "Sentry." The Centry Garth is now wholly effaced as a place of burial. See below, in this same chapter.

a vaulte all sett, etc.]. There is a similar and probably later vault, now closed, in the cemetery on the north side of the church; see the next note.

a Charnell house to cast dead mens bones in]. It was the usual practice, when bones were disinterred in making new graves, to put them aside in some sort of a charnel or bone-house, and not to return them to the earth as is commonly done now, or to stow them under the floors of pews, as was often done from the seventeenth to the nineteenth century. One of the most famous charnels was on the north side of Old St. Paul's. "This yere (1548) was put downe the chappell with the charnell howse in Powlies church yerde . . . and a iiiij. or v. C. lode of bones carred in to the feildes and burryd there."—*Chron. Grey Friars* (Camd. Soc., LIII, 1852), 57. The crypt under the chapter-house at Ripon Minster was used as a charnel, known far and wide as "Ripon Bone-house." The bones were removed and buried in 1865.—Walbran's *Guide*, 1874, p. 74 (wood-cut illustration). In the present cemetery on the north side

of Durham Cathedral is a large charnel vault wholly below the surface, marked by a long stone inscribed with the word VAULT. It was discovered 2nd February, 1831, and is described in Raine's *Brief Account*, p. 127. It occupies the same situation as the charnel vault at Worcester, over which was the charnel chapel, served by a little college of six chaplains.—Prof. Willis, in *Arch. Journal*, XX, 259. There was a chapel at Evesham known as the *carnarium* or charnel-house.—*Liber Evesham*, H. Bradshaw Soc., p. 161. The charnel house at Abingdon was pulled down at the Dissolution.—*Accounts*, Camd. Soc., 167. The crypts so often found under the east ends of chancels and aisles in parish churches, as at Grantham, Northborough, Sandwich St. Peter, Hatfield (Yorks.), etc., were used for the same purpose. See further in Bloxam, *Gothic Architecture*, 11th edition, 1882, Vol. II, pp. 185—196.

Mr Rackett. John Rackett and Lionel Elmeden appear among the Lord Prior's gentlemen in 1510, *infra*, App. V, p. 144.

ye pictur . . . all in Brasse. Brasses on tombs outside churches were not usual, but the writer seems to have had a clear recollection of this tomb, as well as of the others which were defaced in the sixteenth century.

a washinge howse. There is an old building now on the east side of the garth, and it may possibly have been Dean Whittingham's laundry.

XXX, pp. 60—62.

Holy Water stones. See above, ch. xix.

taken awaie. No remains of them are now known to exist.

a conveiance . . . as thei had, etc. Holy-water stones sometimes had drains for emptying, but not often.

Lambes shop ye black smyth. Robert Lambe made a crook, etc., for the organ, and did other smith's work for the Chapter in 1593.—*Rolls*, 738.

now to be sene. Probably employed as the base on which Lambe's anvil was fixed.

Mris Whittingham. See note on ch. xv, p. 216. She bequeathed her house in the North Bailey, "with the lyttle house upon the wall," and her lands near Orleans to her son Timothy. Her houses in Kingsgate, near the Bow Church, to her son Daniel. Her armour and warlike furniture to her sons and grandson; also Foxe's *Acts and Monuments* and her great French Bible to other relatives. Her husband's will, and copious extracts from her own, are printed in *Durham Wills and Inventories*, II, 14—19. Both are exceedingly interesting.

ye abbey yard wher now they are. There are many early grave-covers lying in the churchyard on the north side of the Cathedral and in the cellarage under the Dorter at the present time. It may here be noted that the Cathedral Church of Durham has usually been called "The Abbey" by Durham people, but the term is now obsolescent except at the Grammar school, where the Cathedral is never called anything else. The influences that destroy old traditions elsewhere do not as yet greatly affect the boys in this matter.

Ambrose Myers]. Some one of this name gave to the Chapter Library, 1st January, 1665, a copy of Walton's Polyglot, ed. 1657, in 6 vols. fo.

XXXI, pp. 62—63.

A Song School in the Century Garth]. The earlier Song-school. For a later arrangement, see above, ch. xi, and at the end of this chapter.

betwixt two pillers]. I.e. buttresses, or corner turrets. The building probably ran north and south.

the children of thalmarie]. See ch. XLVIII.

ye place where ye mr did sitt]. This place seems to have been very much like later and modern schoolmasters' desks. Mr. John Brimley was the last of the masters of the old time. See ch. XXII, p. 43, and note, p. 231.

ye priors gentlemen]. The upper servants or attendants in the Lord Prior's household. At Ely they had liveries of "depgrene" and "litgrene."—Stewart, *Ely Cathedral*, 237. At Durham there was no fixed colour; we find mention of green and motley, green ray, blue and green, blue mixture, and red mixture.—*Rolls*, 598, 617, 632, 636.

one cannot tell almost]. The effacement of the old Song School has been completed by the refacing of the wall against which it stood.

XXXII, pp. 63—68.

The xiijo . . . of ye Callandes, etc.]. St. Cuthbert died 13 Kal. Apr. (20 Mar.), 687. The old editions all wrongly say "the 20. of the Calends of March."

lyeth waike]. Lithe or supple. See N. E. D., under *Leathwick*.

in a fererture light]. Bede's words are "in levi arca," "levi in theca," meaning apparently the wooden coffin still existing in great part, as distinguished from the stone coffin in which the body was laid at first. See *Metrical Life*, 3884, note. The wooden coffin was covered with carvings of saints and angels, with their names in Roman and Runic characters. See *Catalogue of Sculptured Stones*, etc., Durham, 1899, pp. 133—156 and Plates 1—13.

said to be descended]. Here the writer is following the fabulous Irish legend.

brought up in the Abbey of Mailros]. So according to Bede and the more trustworthy authorities, as Symeon, who, in the main, are followed in this chapter.

abbott Edrede]. Eadred, abbot of Carlisle, who was summoned by Eardulph, bishop of Lindisfarne, that they might consult on this matter.—Symeonis *Hist. Eccl. Dunelm.*, cap. xxi (lib. II, cap. vi).

men of ye shire]. The Haliwersfole or holy man's people. The wanderings of the Corsaint or holy body are described in the *Metrical Life* and in the earlier accounts referred to in the Surtees Society's edition thereof.

turned into blode]. It has been suggested that the water may have been coloured by the red earth of the east of Cumberland.

ye booke of ye Holie Evangelistes]. This book is supposed to be still in existence in the British Museum Library, to be identical, in fact, with the "Lindisfarne Gospels," thus described in the second volume of the Palæographical Society's facsimiles, Pl. iii :—"Cotton MS. Nero D. iv. About A.D. 700. The Four Gospels, in Latin, of St. Jerome's version, with Prefaces, Eusebian Canons, etc.; and with an interlinear English gloss. Written at Lindisfarne, in honour of St. Cuthbert, Bishop of Lindisfarne, who died A.D. 687. Quarto; 258 leaves, of $13\frac{1}{2} \times 9\frac{1}{8}$ inches, in double column of 24 lines, stout well-dressed vellum. A note at the end, in characters of the tenth century, by Aldred, the glossator, states that the MS. was written by Eadfrith, Bishop of Lindisfarne (A.D. 698-721); that the ornamentation was added by Ethilwald, Bishop of Lindisfarne (A.D. 724-740); that Bilfrith the Anchorite worked the jewelled covers; and that Aldred the Priest added the gloss." It has been shown by Mr. Edmund Bishop that this MS. has been copied from a Neapolitan MS., which was brought to England by a missionary from Rome, and that thus the Lindisfarne draughtsman would have the Byzantine drawings which have evidently served as his models. Facsimiles of the writing, and of some of the most elaborately ornamented pages, will be found in Plates 3-6 and 22. Detailed accounts are given by Sir E. Maunde Thompson in *Bibliographica*, 1894, Vol. I, pp. 132-8, Pl. iv, and *English Illuminated MSS.*, 1895, pp. 4-10, Pl. i, and by Westwood in *Miniatures and Ornaments*, Lond., 1868, p. 33, Pl. xii, xiii. See also the Prolegomena to the fourth volume in the Surtees Society's *Lindisfarne Gospels*, and authorities there cited. It is quite possible that it remained at Lindisfarne until the flight of the monks, c. 878, went about with them in their wanderings, was lost in the sea and recovered, and came to Durham with the monks in 995. Symeon, whose history ends in 1096, mentions that the book on which Eadfrith, Ethilwald, and Bilfrith had laboured was kept in Durham up to his time, and believed to be that which was lost in the sea about 200 years before. When Lindisfarne was re-established about 1095, the book apparently went to its old home, and there remained till the Dissolution. In the yearly inventories of the monks of Lindisfarne Priory an entry supposed to refer to it regularly occurs, viz., "Liber Beati Cuthberti qui demersus erat in mare." In 1623 it was in the hands of Mr. Robert Bowyer, clerk to the House of Commons, who disposed of it to Sir Robert Cotton. From him it passed to the British Museum with the rest of his MSS. Dr. Raine rightly considered that the book by its appearance abundantly confirmed the tradition of its immersion, and completely disproved Symeon's assertion that it was uninjured (*St. Cuthb.*, 47). But he and Symeon looked at it with different eyes. Sir F. Madden believed the stains on the vellum to have been occasioned by sea water (*Lindisf. Gosp.*, Surt. ed., IV, Pref. xxviiin.). There can be no doubt whatever that water has got in between the leaves, in some cases forming map-like stains where it has crept in the furthest, but as the edges have been cropped off in binding, they no longer afford any evidence. The edges of the leaves of a vellum book would at once swell when immersed in water,

in such a way that very little wet would get in if the book were well clasped. The present binding, studded with jewels and gold, was provided by Bishop Maltby at a cost of £75.

much more bewtifull than it was before]. This is a later touch. Symeon says nothing more than that it was no worse; "in quo nullum omnino, ut diximus, per aquam lesionis signum monstratur."—*Hist. Eccl. Dunelm.*, II, xii (xxvii).

a read horse]. Redd, p. 70, i.e., reddish brown. We find in the *Rolls* "pultra rosea," 199; "stagg rubius cortal," 399; "equus sor," 235; "allec rub," "allec sor." (red herrings), frequently. And so we speak of "red hair."

from Sacte Cuthbtes daie . . . bodie of Sacte Cuthb :]. This passage is found only in the Roll, and it seems to be unintelligible.

Warde Lawe]. Probably one of the hills immediately to the east of Durham, not Warden Law near Houghton-le-Spring.

a woman lacking her kowe]. This is the first appearance of the legend of the Dun Cow; see again below, pp. 71, 74, 249, 254; *Metr. Life*, Intr. x. The legend is told more fully in ch. xxxiv, where also the sculpture is mentioned.

a great Rush of thornes]. "Rush" is a Northern term for a natural or self-sown thicket. See Halliwell, and Atkinson's *Cleveland Glossary*.

chappell of wandes]. Constructed of wattles or hurdles. See Adamnan's *Life of St. Columba*, Oxf. edition, p. 72n. This had been quite a usual method of constructing temporary churches, the remote predecessors of the modern "iron churches."

White Kirke so called]. There is some confusion about the various churches. The concluding sentence of Symeon's lib. iii, cap. 2, reads as if the White Church had been a different building from Aldhune's, and so Hegge understood it, though it is patient of a construction making the "alba ecclesia" and the "major ecclesia" to be the same. *Rites* here speaks of the "white kirke" as distinct from the "great kirke," sc. of Aldhune, but in Cos. MS. (ch. xxxiv) of the "white Chapell" as "a part of the great church" of Aldhune. Reginald speaks of Aldhune's church with two towers as "Alba ecclesia" (*Reg. Dunelm.*, cap. xvi). The white church was perhaps a small whitewashed stone building, more substantial than the "wanded kirk," attached in some way, while it stood, to the "mickle kirk," and in that sense "a part of" it; see p. 72.

ye more kyrke or gret kirke]. An example of the old sense of *more* meaning *greater*, comparative of *great*, surviving in place-names, as Much Wenlock, More Monkton. So Shakspere in *K. John*, ii, 1, 34, "To make a more requital to your love."

iijo yeres after]. This mistake is repeated in MSS. *Cos.* and *H. 44*, as well as in all the editions after that of Davies, which says "thirty." MS. *L.* says "23 yeares and more"; *C.*, "almost twenty-nine yeaeres." In point of fact, Aldhune came to Durham in 995, and died in 1018.

Mxxijjo yeres paste]. This is unintelligible. The other MSS. and the editions previous to 1842 give the right date, namely 1093.

Bushippe Will'm and Priour Turgott]. Here the writer follows Symeon in saying nothing about King Malcolm ; see above, pp. 240, 242.

ye old church buylt by Aldunus]. " Of that church," says Greenwell (*Durh. Cath.*, 14), " I do not know that a single stone remains visible to the eye, though there are, no doubt, thousands of the stones belonging to it enclosed within these walls."

buylded & finished]. Only so far as the eastern end of the nave.

ye White church]. Aldhune's "mickle kirk" is here meant. See note a little above, p. 249. It is likely enough that the little temporary church and Aldhune's great church both went by the same name.

ye fererture]. See ch. II.

ye booke . . . whch was lost in ye sea]. The writer is here mixing up two totally distinct books, the large text of the Four Gospels referred to above, p. 248, and the small copy of St. John's Gospel which was found in the coffin of St. Cuthbert in 1104, was kept at Durham until the Dissolution, and is now at Stonyhurst, after having passed through various hands. Its size is only about $5\frac{1}{8}$ by $3\frac{3}{8}$ inches, and it is supposed to have been St. Cuthbert's *vade-mecum*, carried in a satchel slung round his neck. In the account of the Translation in *Acta SS. Boll.*, Mar. 20, p. 142, cap. iii, it is said that Bishop Flambard, while preaching, held it up for the people to see, and that meanwhile an attendant stole a thread out of the satchel-cord and hid it in his shoe. Being then seized by severe pain in his leg, he restored the thread, and was at once cured. An interesting account of this little book and its three red leather satchels is given by Reginald, who tells us how Bishop Pudsey hung it round the neck of Archbishop (afterwards Saint) William of York, who examined its pages, and put it round the necks of his friends.—*Reg. Dunelm.*, cap. xci. A good idea of it may be gathered from the Palæographic Society's Vol. II, Pl. 17, and description, as follows : " The Gospel of St. John, in Latin, of St. Jerome's version. Vellum, measuring $5\frac{1}{8} \times 3\frac{3}{8}$ ins. ; ninety leaves, of twenty lines in a page ; written, probably on the Continent, in the seventh century. On the fly-leaf at the beginning, the following note, in a hand of about 1300, records the tradition that the MS. was found in the tomb of St. Cuthbert, who died A.D. 687 :—' Evangelium Johannis quod inuentum fuerat ad caput 'beati patris nostri Cuthberti in sepulcro jacens Anno Translacionis 'ipsius' [1104]. This note is copied from one of rather older date, which was written at the head of the Gospel, but afterwards erased. In the lining of the binding is a fragment of a plea roll of the Prior of Durham, bearing a date of 1264. The MS. was long in possession of the Earls of Lichfield. It passed in 1769 to the Anglican College of Jesuits at Liege, whence it was again brought to England, and it now forms part of the library of Stonyhurst College." The writing is in small and beautiful uncial characters. There is no ornamentation.

thorowgh his Revelac'on]. The historical narrative contained in this chapter is based mainly on Bede and Symeon, and it may be compared with the English *Metrical Life of St. Cuthbert*.

XXXIII, pp. 68—69.

a faire toumbe of stone]. This tomb seems to have been in the same relation to the present church as the little White Church had been to the Mickle White Church of Aldhune. In Cosin's MS. (ch. xxxv) it is said to have been made by Bishop William of St. Carilef. We have no earlier notices of it than these in *Rites*. In 1896 a careful search was made in the cloister-garth for its substructure or other remains, but nothing was found. It appears to have stood on the spot where the shrine had stood in Aldhune's church. See the inscription below, p. 141, concerning Bishop Ralph Flambard.

a memorie and speciaall monumt]. The writer of this version of the account seems from this passage and from the beginning of the chapter as it stands in the Roll, without the gloss from H. 45, to have thought that the monument stood on the site of the wattled church. The Cosin MS. (ch. xxxv) does not bring this out. It may or may not have been the case.

a Registr house]. Frequently mentioned below. This was the Registry of the monastery. The Bishop's diocesan and palatinate Registry was a distinct building provided by Bishop Langley (*Durham Wills and Inventories*, I, 88). It was constructed between the north porch and the N.W. tower, and is shown by Carter in Pl. iv.

certaine commissioners]. The commission here referred to was a later one, designed to be supplementary to that under Henry VIII, which dealt with St. Cuthbert's shrine.

Doctour Harvy and Doctour Whitby]. These commissioners appear to be otherwise unknown to fame. Their lives are not given in the *Dictionary of National Biography*.

Corpus Christi Shrine]. See ch. LVI.

Doctour Horne]. See above, on ch. xxv, p. 239.

XXXIV, pp. 69—74.

note by Dr. Hunter]. The dates in this chapter are correctly noted, by Dr. Hunter, as is supposed, in the margin of MS. Cosin.

bough church]. It has been imagined that the church of St. Mary in the North Bailey stands on the site of the wattled church or "church of boughs," and that this was the origin of its name of Bow Church or St. Mary-le-Bow. But the church, like that of the same name in London, really derives its name from an arch or "bow" over which its tower stood, and which spanned the street. This tower fell August 29th, 1637. It is much more likely that the tomb in the cloister-court (ch. xxxiii) was on the site of the wattled church.

all the country]. Symeon says that earl Uhtred's people came in great numbers "a flumine Coqued usque Tesam."—Lib. III, cap. ii (xxxvii). *wch was a part, etc.*]. See above, p. 249.

For which famous work, etc.]. This statement of Davies, no foundation for which has been found, is not repeated in the later editions. But in a Durham Missal (Harl. 5289, fo. 334) is a mass *Sci. Karilephi abb'is*. Bishop William may have instituted the commemoration in honour

of his former patron saint, and in later times the saint may have been wrongly identified with the bishop.

did arch it ouer]. If this statement be not altogether incorrect, it must refer to the western portion of the vaulting. Canon Greenwell, pp. 36—38, thinks it most unlikely that any portion of the nave vaulting can be so late as 1242, although, as he points out, instances of assimilated work do occur. Leland says, “Nic. Fernham, episcopus, fecit testudinem templi 1242.—(*Coll.*, I, 122, edition 1774). Graystanes (*Scr. Tres*, 77) mentions extensive repairs of the nave roof which must have been effected about 1245, and it is hardly likely that the outer roof could require to be repaired “de novo” within three or four years of its being made. Indeed the continuator of Symeon says that in the interval between the death of Flambard in 1128 and the accession of Galfrid Rufus in 1133, “navis ecclesiae Dunelmensis monachis operi instantibus peracta est.”—*Sym. Contin.*, cap. i.

under one stone]. Prior Melsonby may have been buried in the chapter-house as having been bishop-elect. See ch. xxvi, note on Bishop Nich. de Farnham.

in an iron chest]. There is a mistake here, unless the writer means an iron-bound chest.

King Stephen's nephew]. See note above, p. 241.

the Consistory]. The Consistory Court was held in the Galilee both previous to and long after the Reformation. For some time the Spiritual Chancellor had his seat over Bishop Langley's tomb, as shown in a drawing in B.M. *Kaye Coll.*, Vol. II, No. 211 (c. 1780), which represents it as a sort of square pulpit. To this relates the inscription in black-letter over the great arch, “*Judicium Jehovahe est. Domine Deus da servo tuo cor intelligens ut judicet populu tuu et discernat inter bonu et malum.*” In Carter's plan, c. 1796, the situation of the fittings is shown as having then been on the south side of the Galilee, facing north. These fittings were removed about that time, with a view to the destruction of the Galilee, and in 1796–7 Mr. Morpeth fitted up a new Spiritual Court in the eastern chapels of the north transept, previously used as the Minor Canons' vestry, at a cost of £68. These fittings were removed in 1845. *Record of Benefactions*, 1858, under the dates; Raine, *Br. Acc.*, 34. Since 1845, the Court has again been held in the Galilee, as occasion has arisen, but without any special fittings.

as above is declared]. In ch. xxii.

the Priory of Finchley]. Bishop Flambard (1099–1128) gave the hermitage at Finchale, with its fields and fishery, to St. Godric in his life-time, to be tenanted by two monks of Durham after his death. Bishop Pudsey (1153–1195) continued the grant by Flambard, and gave the two monks a tract of land adjoining. It was Henry de Pudsey, one of the three sons of the bishop, who was the real founder of the Priory of Finchale as a house for a number of monks, transferring thereto a monastic foundation which he had placed for a short time at Haswell, and then at Bacstanford, in 1196. See Charters and Preface in the Surtees Society's volume 6, *The Priory of Finchale*. None of

Pudsey's work can be identified at Finchale now, but in 1837 Dr. Raine wrote, "the monks entirely rebuilt their church. The only trace of their former edifice which was suffered to remain was the tomb of Godric their patron saint . . . of the altar shape, with Norman pilaster mouldings at its corners. These are the only stones in the edifice which bear the stamp of Norman architecture."—*Priory of Finchale*, Pref., p. xviii. The present church was begun in 1242 and was not finished in 1266.

the Hospitall of Allerton]. The hospital of St. James, founded by Bishop Pudsey, was in the township of Romanby, about a mile east of Northallerton. The site is marked by a farm house still called the Spital. Further particulars, and references, are given in Hutchinson's *Durham*, III, 429.

Sherburne Hospital]. About 1181 or 1182. Pudsey's Foundation Charter and Constitutions are printed in complete sets of Allan's *Collectanea*. The ancient residence of the masters was destroyed in 1833. There are views of it in B.M., *Kaye Coll.*, Vol. III, 61—70; in Allan's Collections (in *Collectanea*) relating to Sherburn Hospital, 1771 (frontispiece); and in Hutchinson, II, 589. The gatehouse has been spared, and retains its original vaulting. The south side of the nave of the chapel and the north side of the tower are Pudsey's work. See Billings, *County of Durham*, 61 and plate.

Elvet bridge . . . with two Chappels]. Elvet bridge is a wonderful piece of engineering, consisting as it does not only of the arches over the river, but of a number of dry arches carrying the approach from the north through the street now called Elvet Bridge. These form cellars belonging to the shops and houses in the street. The bridge was either not completed in Pudsey's time or soon needed repair, for in 1225 and 1228 Archbishop Walter Grey issued indulgences for its "construction." It was again extensively repaired in 1495 and 1771, and widened in 1804–5. Ribs were inserted under the later portions of the arches in 1900. Some of these ribs are constructed of stone, others of brick and cement! One of the two chapels was founded by Lewen, a burgess of Durham, and dedicated in honour of St. James, the other, much earlier, by William, son of Absolon, and dedicated in honour of St. Andrew; this latter was at the south end of the bridge, where a building now stands. For St. James's, see Kellawe's Register, Rolls ed., II, p. 1173, and pp. 833, 871. St. James's was covered in by 36 square yards of lead, and St. Andrew's by 88. *Inventories of Church Goods*, Surtees Soc., p. 147; *Rolls*, under Andrew, St.

a Manner and Church at Darlington]. The Manor house of the bishops is supposed to have been built about 1164; for a description of it, and reproduction of an old view, see Longstaffe's *Darlington*, p. 187; cf. pp. 43, 62. The work of building the church was going on in 1192; it is Early English in style, quite different from Pudsey's earlier works, which are Romanesque. See Longstaffe's *Darlington*, frontispiece, and pp. 187, 213; Longstaffe in *Durham and Northumb. Arch. Trans.*, I, 6; Billings, *County of Durham*, 29, and three plates. J. F. Hodgson, in *Arch.æliana*, Vol. XVII,

he bought . . . the Earldome of Sadberge]. The price paid was £11,000 for the earldom of Northumberland for life, and the wapentake of Sadberge (not properly an earldom) in perpetuity. *Scr. Tres*, pp. 14, lix—lxii; Surtees, *Hist.*, III, 265; and on the Palatinate generally, Lapsley, *Co. Pal. of Durham, passim*.

Aldwinus on the out side of his Church, etc.]. This and what follows about Carilef and Flambard must be mere baseless tradition. At any rate Flambard could not have set up anything on the outside of the Nine Altars, a building begun 114 years after his death.

a milke maide milkinge hir kowe]. This is the first mention of the Dun Cow sculpture and legend. The present sculpture, representing two women and a cow, was substituted (about 1775) for the old one, of which there is a woodcut in Hutchinson's *Durham*, 1787, II, 226. The Dun Cow legend was most likely a piece of local folk-lore not thought by earlier writers to be of sufficient importance to be recorded. Not even Reginald makes any reference to it.

XXXVI, pp. 75—77.

Buship Skirley and Bushop Langley]. On Skirlaw's work (1388–1405), see *Scr. Tres*, 145; *Durham Wills and Inv.*, II, 44; and on that of Langley (1406–1437), *Scr. Tres*, pp. 146, cciv. Ten rolls of the annual expenses have been preserved; there is a short abstract of them in Raine's *Brief Account*, p. 87. Little of the original work is left save the oak ceiling, and that has been tampered with by the introduction of heraldic shields that were not there before.

the Dirivatory]. This mistake is repeated by Davies, who has the whole of the passage here printed from the Lawson MS. It is corrected to "Dormitory" in ed. 1842, 64*v.* The other editions omit the reference to the Dormitory. The Cambridge MS. has "Deriuitory," and Harl. has "Deribitory."

ye hole storie & myracles]. Here, as in the St. Cuthbert window at York, which is fully described in *Yks. Arch. Jnl.*, IV, 249 ff., and XI, 486 ff., the Irish legend was followed for the saint's childhood. The York window contains the inscription "(Ora)te p' a'ia Th. longley Ep'i dunelm. qui istam fenestra' fieri fecit." Langley had been canon of York in 1400, and dean in 1401. For earlier versions of the Irish legend see *Libellus de Ortu S. Cuthb.* in *Misc. Biogr.* (Surtees Soc.), 63 ff.; *Metrical Life*, 3 ff.

the brighte beames, etc.]. A very usual incident in the legends of Saints' births.

Mullocke . . . asmuch as to saie Cuthbert]. Probably a mere fancy of the writer. "Multi sunt Sancti, qui in Hibernicis Molaca, Moloca, et Molaga et Moluoc appellantur."—Colgan, *Triadis Thaumaturgæ Acta*, p. 50, n. 52. There can be no connexion in meaning between the names Cuthbert and Moluog. "Cuthbert" is formed of A.S. Cuð, known, and beorht, brightness; "Moluog" of Irish Mo-lua-og, my little *Lua*, short for Lughaid, which is a proper name, perhaps connected with Lugh, little.

Hardbrecins]. Supposed to be Ardbraccan, in Meath.

Sertain verses]. Explanatory verses, sometimes Latin, often English, were commonly used in like cases.

the said toumbe]. Ch. xxxiii, xxxv.

*Commed of a princelie Raice]. Here the writer is following the fabulous *Libellus de Ortu*. See *Metrical Life*, p. 3, etc.*

*certaine Bushopes arms]. See note above. From Dugdale's notes at the Heralds' College, we learn, says Raine (*Brief Account*, 88), that there were in 1666 in the cloister "the arms of Bishop Skirlaw (often repeated, and in one instance with the cross in saltire), Clifford, Willoughby, Bowet Archbishop of York, Neville (more than once), Spencer, Latimer, Langley, Umfrevalle, De la Hay, Newark and Wycliffe (Skirlaw's two executors), Greystock, Bertram, Hilton, Scroop of Masham, Dacre, Mowbray, Percy, Maltravers, Lumley, Basset, Eure, Tempest, Ogle, Kyme, Fulthorpe, Bowes, Hansard, Old Percy, Percy and Lucy, Beauchamp, Heron, Vere, Surtees, Chancellor, Mitford of Molesdon, Widdrington, Elstob, Montboucher, Middleham, the See of Durham, and three other coats. These were restored in 1828, but by a mistake . . . there were added, at the same time, the bearings which Dugdale had observed upon Hatfield's tomb, and in the windows of the Nine Altars." Scarcely any of the original "embellishments" were discernible in 1824.—Allan, *Durham and its Environs*, 32.*

XXXVII, pp. 77—78.

*maundy thursday]. The ceremonies of the Maundy (so called from the first word of the antiphon *Mandatum novum do vobis*, etc.), described in this and the following chapter, date in some form or other from the sixth century, if not earlier. The constitutions of Priors Absolon, German and Bertram in the twelfth century provide for the Maundy at Durham.—Hutchinson, *Durh.*, II, 69n., 70n. The ceremonial washings seem to have arisen out of ordinary washings done in preparation for Easter, and the ceremonial refection called *Cena Domini* out of the ordinary supper. Both acquired a special character by being associated with the washing of the disciples' feet and the Last Supper. The details varied in different places, and increased in number as time went on. There were other ceremonies on Maundy Thursday and during the rest of Holy Week which are not mentioned in *Rites*, as the blessing of palms on Palm Sunday, and on Maundy Thursday the Reception of Penitents, the Consecration of the Oils, the stripping and washing of altars. The author may have had a more vivid recollection of the rites here described, from having taken part in them as a boy. Much information on the subject may be found in *Isidorus Hispalensis*, Migne, Patr. Lat., Vol. 83, p. 764; B. F. Albinus seu Alcuinus, ib., 101, p. 1203; *Amalarius de Div. Off.*, ib., 105, p. 1011; Joannes Abricensis, ib., 147, p. 127; Martene, *de Ant. Mon. Ritibus, et de Ant. Eccl. Disc.*; Indices to these s.v. *Mandatum*; the Sarum, York, Roman, and other missals; *Lib. Evesham*, cols. 85—87, p. 199; *Lanfranc* in *Reyner* or *Wilkins*; the Cistercian *Consuetudines*, Guignard (1878), p. 110; *Rock*, IV, 234; H. J. Feasey, *Holy Week Ceremonial*, 95; Ellis and Brand, *Popular Antiquities*, I, 142—150.*

*xijij poore aged men]. This was the *Mandatum Pauperum*, or Prior's Maundy, corresponding with the Abbot's at Westminster, Evesham, etc.; the number of poor men varied. Thirteen stood for Christ and the Twelve Apostles.*

ix a clock]. In the evening; the rites concluded with Compline.

*a fair longe broad thicke fourme]. See the addition at the end of this paragraph, p. 78. When that addition was made, the Prior's Maundy bench may have been placed in the transept together with the long form mentioned p. 34, and both used as ordinary seats. So late as 1801 what then passed as a Maundy bench was still kept in the Vestry.—See Carter's Plan, U 4, and description, p. 7; B.M. *Kaye Coll.*, Vol. II, No. 147, which, however, does not show the "peces" . . . "like unto a man." If the seat represented in the drawing was really the old Maundy bench, these pieces must have been removed before the drawing was made. Or perhaps the seat is one of later date, or it may have been the "long forme" mentioned p. 34. See the next note.*

*ye prior dyd washe, etc.]. The Maundy was continued in some form after the Dissolution. In 1545 we find "for the mand mayd apon mand thirsday at Mr. Deyn commandement, ijs. xd."—*Durh. Misc. Cart.* 2751-9. In 1547, "In cena domini post mandatum. In ceruisia vj gall. ad ijd. ob., xvd. In pane, iiijd. In vino clareto, j gall., xijd. In vino rubeo j pottell, viijd."—*Ib.*, 7119; see *Rolls*, under Maundy. There are many notices of the Maundy wine, sweetmeats, etc., in the Ripon Rolls.—See *Mem. Ripon*, III, Index.*

xxxd in money]. With reference to the thirty pieces of silver.

*certaine wafers]. Obleys, or *nebulæ* of wheat flour were made for the Maundy at Lincoln in 1406.—*Wordsw.*, 185.*

*the Usher door]. Mentioned again in ch. XLIV, p. 87, and XLVII, p. 90; it must be the door leading into the Deanery at the south-east corner of the cloisters. Here, probably, the Gentleman Usher (*huissier, ostiarius*) waited to attend the Lord Prior to the church, as the Verger still waits for the Dean. The Register House cannot now be identified.*

*the hospitall of Greatham]. Greatham Hospital was founded by Bishop Stichill in 1272. The foundation-charter, statutes, etc., are printed, from Dugdale's *Monasticon*, in Hutchinson, III, 92—102. The old buildings were destroyed about 1803, but in the rebuilt chapel are some monumental inscriptions commemorating early Masters, for which see Hutchinson or Surtees. There are drawings of the old hospital in B.M. *Kaye Collection*, III, 126 ff., and a view, "drawn anno 1778," in Grose's *Antiquities*, Vol. V.*

Mr Tobias Matthew]. D.D. of Ch. Ch., Oxford, 1573, dean, 1576—1584; dean of Durham, 1583—94; rector of Bishopwearmouth, 1590; bishop of Durham, 1595; transl. to York, 1606; died 1628. From the time of his being made dean of Durham to 1622 he appears to have preached 1992 sermons, only one of which was printed; "nemo in concionibus frequentior, nemo felicior, nemo quem in æternum magis audire velis," says his epitaph at York. He was a great punster, and Fuller says "he could as well not be, as not be merrie."

XXXVIII, pp. 78—79.

stoole or seat]. Possibly the seat that has passed as a Maundy bench : see p. 256. That seat had a foot-board, but it would seat four men.

faire longe bench of Stone]. This bench no longer exists, the wall having been refaced, but the Maundy benches still remain in the corresponding situations at Westminster and at Canterbury.

rten Childrin a Row]. Probably the children of the Almery (ch. XLVIII). This was the *Mandatum fratrum*, or Monks' maundy, which in monastic houses followed the *Mandatum pauperum*, or Abbot's (or Prior's) maundy. In earlier times the monks always washed one another's feet. At Evesham the Abbot washed the feet of the Prior and monks in the chapter-house, after which his feet were washed by two choir-boys and by the Prior.—*Liber Evesham.*, 85.

rtaine paers]. The Office of Compline.

fair almerie Joyned in ye wall]. It seems to have been fixed in a recess, some slight traces of which may perhaps still be discerned. See further in ch. XL.

nd the stoole & bench, etc.]. We saw at the end of the last chapter how Toby Matthew "annexed" the Register house to the Deanery, but to have destroyed one of the Maundy benches shows that he not only had a keen eye to his own convenience, but that he had something of the spirit of his predecessor, Dean Whittingham, who "could not abyde anye auncyent monuments."—Ch. xxix.

XXXIX, pp. 79—82.

faire larg hall]. This building was constructed over a low undercroft consisting of round arches with ribless quadripartite vaults, and of some compartments with plain barrel-vaults. The superstructure, for some time used as the Petty Canons' Hall (see below), was entirely rebuilt by Dean Sudbury (1662–1684) to serve as the Chapter Library. The original east wall, which forms the west side of the Prior's Hall, was not interfered with, and it shows some remains of ornamental painting behind the book-cases. The present windows were substituted in 1858 for the characteristic ones of Sudbury's time.

frater house]. The term *frater* is a later form of *freitour*, which is from the Old French *fraitur*, from *refreitor*, Latin *refectorium*. It has become assimilated in form to the Latin "frater," a brother, but has no etymological connexion therewith.

finely wainscotted]. The oak panelling now on the walls of the Deanery Hall has not been made for that place, and may have been moved, wholly or partly, from the Frater after this account was written. It is a beautiful example of woodwork of about Prior Castell's period.

'est and neither (nether) part, etc.]. This sentence is unintelligible as it stands in ed. 1842, after Davies ("and on either part," etc.), but in the later editions, as in MS. L., we read that the Frater House "was finely wainscotted on the North and South sides ; and in the West and Nether Part thereof is a long Bench of Stone, in

Mason-work, from the Cellar Door to the Pantry or Cove Door" (ed. Hunter, 1733, p. 92). So again in Sanderson, 1767, p. 72. The cellar door and the pantry or covey door are both to be seen, blocked up, in the cellar and the pantry, but not in the present library, where they are concealed by wainscot. The bench must have been to a great extent destroyed when the present steps to the Loft were made. Its two ends might perhaps be found behind the oak panelling. The cellar and the covey remain at Worcester in the corresponding situation; date 1084-1100.

the Pantry or Covey door]. "Covey, Obs. [perhaps derivative of Cove in its old sense of 'closet,' etc.], A pantry."—N. E. D. But Cove is also "a concave arch or vault" (*ib.*), and the Cove or Covey at Durham consists of two apartments with waggon vaults.

sett with Imbroidered work]. "Set with imboss'd Work in Wainscot, and gilded under the carved Work" (ed. Hunter, 1733, p. 92). The meaning probably is that the Perpendicular tracery was fixed on gilt panels.

yet do appear]. "did long appear" (ed. Hunter, 1733, p. 92).

hath engraven]. "had engrauen" (ed. Sanderson, 1767, p. 72).

a very strong Ambry]. Probably concealed behind the present oak panelling. There is plenty of room for it.

a great Mazer]. A mazer is a drinking-bowl turned out of some kind of wood, preferably of maple, and especially bird's-eye maple, in Icelandic *mösurr*, "spot-wood," whence the English word mazer, both for the wood and for the cup made thereof. The word for spot in Middle High German is *mase*, whence Dutch *maselen* and English provincial *meslins*, measles. See Skeat, *Etym. Dict.* A most complete and admirably illustrated account of mazers, by Mr. W. H. St. John Hope, will be found in *Archæologia*, Vol. L, 129-193. The characteristics of a mazer are, the bowl, the band or metal mounting round the brim, the print or circular ornament at the bottom, the foot, and the cover, the only essential part being the bowl. The band is often inscribed. No less than forty-six examples of mazers are particularly described, and many of them figured, in Mr. Hope's article, appended to which are extracts from inventories and wills, in which mazers are mentioned, from 1295 to 1562-3. See *Rolls*, Index under Mazers.

called the grace cup]. A later Grace-cup of silver gilt, still in existence and occasionally used, did like service at the Residence-dinners of the Dean and Prebendaries of Durham so long as those entertainments continued. It is shown in drawings in B.M. *Kaye Coll.*, III, 1, 2.

called Iudas Cupp]. Probably from some representation on the print.

black Mazer]. Black maple wood; see note above.

the picture]. That is, a subject embossed or engraved on the print.

four joyns of silver]. When the foot was, as in this case, of some length, mazers so fitted were known as "standing mazers."

another fair large Ambry]. Probably fixed against the wall, but here again a recess might be found if the panelling could be removed. This aumbry was made in 1433, and the bill is preserved.—Raine, *Br. Acc.*, 93n.

and every Monke had his Mazer]. These would be much smaller than the great mazers described above. A list of the mazers and other plate belonging to the Frater has been preserved ; Raine gives an abstract of it.—*Br. Acc.*, 94n.

where he did sitt as chief]. The Prior ordinarily sat at his own private table, the Sub-Prior presiding at the monastic table ; see ch. XLIV. He must not be confounded with the Deece Prior or Vice-Prior, ch. XLIX, p. 94.

their great feast of St. Cuthbert's day in Lent]. March 20th, the day of St. Cuthbert's death, which always falls in Lent. That the law of abstinence was relaxed on this occasion, at any rate for the lay guests, appears abundantly from the Cellarers' rolls quoted by Raine (*St. Cuthb.*, 158n.), where, besides enormous quantities of fish, we find such entries as 6½ oxen for the week, 21 sheep, with hundreds of chickens, geese, and other fowls. And Raine says that in the Bursar's Roll of 1344 is an entry of a payment to divers persons for carrying letters from the Prior to the chief men of the Bishopric, inviting them to the feast of St. Cuthbert in March. But see *Rolls*, 544, 545.

the Dresser Window of the great Kitchin]. What appears to be part of this window is still to be seen in the Covey, in the south wall. There is a space of about 15 feet between the south side of the Loft and Covey and the north side of the Kitchen, in which there must have been some passage or lobby connecting the two buildings, as at Canterbury, Ely, Worcester, Castle Acre, and elsewhere. At Ely it was called "le Tresaunce," i.e., "transitus," a passage (*Prompt. Parv.*, 502). It is somewhat remarkable that in the text we have no description of the Kitchen. There are in Durham two mediæval kitchens still in use, viz., that which Bishop Fox constructed within the walls of the square Norman keep of the Castle, and this earlier one of the Abbey, which is a very fine example and but little altered from its original state. The fabric roll for its building still exists, and shows that the work began in 1368 ; see *Rolls*, 569-580. Raine gives an abstract (*Brief Acc.*, 114). Its remarkable groining and lantern are well represented in Billings, Pl. 74. A building apparently belonging to the Kitchen and coeval with it, abutting on it to the S.E., is shown in a plate in Storer's *Cathedrals* (1816), Vol. II. The roof-mark of that same building is still to be seen. There are numerous references to the Kitchen in the *Rolls* ; see Index thereto under the word.

the mr of the novices, etc.]. The monks usually dined in the Loft (ch. XLIV). See further on the Novices in ch. XLIX, p. 96, under "Dane Richarde Crosbie," and in *Rolls*, under Novices.

the great Cellar]. In the southern portion of the undercroft of the Great Dorter, to the left of the passage going from the Cloister to the Infirmary, called "the great cellar" to distinguish it from the cellar under the Loft (ch. XLIV), and perhaps from subsidiary cellars in the vaulting under the Frater. Carter's plan shows that the one bay of the vaulting most to the south, perhaps the Buttery, was walled off from the two bays between it and the passage to the Infirmary

but had a door through. Those two bays, probably the Great Cellar, opened into the group of vaulted apartments under the Loft, viz., the lesser cellar and the Covey.

dyd reade summe parte, etc.]. See the Rule of St. Benedict, cap. 38, which however, is for monks. The novices carried on in the Frater what had been the practice of the monks before they formed the habit of dining in the Loft. In the *Catalogi Veteres*, p. 80, is a list of books kept in an almery by the way to the Infirmary (see *Scr. Tres.* App. No. ccclvii), for the reading in the refectory, i.e. in 1395, while yet the monks regularly dined there.

a convenient place]. No signs of the arrangements here described can now be seen above the subvaults, this part of the Frater having been rebuilt. See above, p. 257. But Mr. W. H. St. John Hope has identified the base of the Frater pulpit. It is built against the frater wall outside and extends for three bays. It is below the level of the present passage from the kitchen to the Deanery. In 1544 we find, "Pro Refectorio," a payment of 6d. for "two hovndrith tyngkyl nayll for ye lettryns," probably for fastening up some sort of drapery.—*Misc. Cart.* 2769; *Rolls*, 726. The reader's pulpit in the Frater at Chester is a very fine example, Early English in character, somewhat late. There is an excellent illustration, showing the pulpit, with its staircase and two aumbries, in Murray's *Chester Cathedral*, 1869, p. 404. Another pulpit, somewhat richer, of nearly the same date, and quite perfect, is in the frater of the Cistercian abbey at Beaulieu, Hants, now the parish church. At Fountains, the staircase and bracket of the pulpit remain. Other examples, or indications of their having existed, occur at Worcester, Shrewsbury, the Vicar's Hall at Chichester, St. Agatha's by Richmond, and elsewhere.

a gilden Bell]. The monastic *scilla* or small bell commonly used in refectories, infirmaries, etc. See Du Cange, s.v. *Skella*.

*departed to ther booke*s]. Here follows, in Ed. H., this addition :—

This Fabrick retained the Name of the Petty Canons Hall, till Dr. SUDSBURY Dean of this Cathedral generously erected a beautfull Library in its Place, which he not Living to finish completely, by the following Clause of his Last will, binds his Heir Sir JOHN SUDSBURY to the due Execution thereof.

"Item, whereas I have lately contracted with several workmen for the building of a Library in the Place commonly called the Petty Canons Hall in the College of DURHAM, for the Use of the Dean and Prebendaries of the said Cathedral Church. And if it should please God that I do not live to finish the same, my will and Pleasure is, that my Executor, hereafter named shall pay out of my personal Estate, all such Sum or Sums of Money, as shall be necessary for the finishing thereof, according to such Form or Modell, or in such manner as I shall leave Directions for, under my Hand, attested by two or more good and sufficient witnesses." This will is dated Jan. 11. 1683.—*Addition, Ed. H.*

The Petty Canons' Hall is mentioned in 1593.—*Rolls*, 738. There was also about 1566 "the petycanons kytching."—*Ib.* 716. The hall had long been useless and ruined in 1665 (Hutchinson, II, 131n.).

XL, pp. 82—83.

a fair laver or counditt]. There were two distinct kinds of monastic lavers or lavatories, namely those of a circular, polygonal, or multifoil form, and those of a long trough form, both supplied from conduits which were themselves supplied from springs at some distance. Thus at Durham the water was brought from springs which supplied a tank a mile to the south, and of course on higher ground. At Westminster, from springs where Hyde Park now is.—*Archæologia*, LIII, 164. At Worcester, from Battenhall, Swanpool, and ultimately from Henwick Hill.—Noake, *Worcester*, 111—115. At Canterbury, from springs in higher ground to the north of the monastery, as was the case at the London Charter-house.—R. Willis, *Conv. Buildings*, ch. x; *Archæologia*, LVI, 251—266; LVIII, 293—312. The finest example of the second kind is at Gloucester; others remain, or have left indications, in more or less perfect condition, at Fountains, Worcester, Peterborough, Westminster, Norwich, Kirkham, Hexham, etc. The great cloister-laver at Durham was of the former kind, and there were four of the same type at Canterbury; two were in the Infirmary Cloister: the laver-house of one of these still remains, and has been miscalled "the Baptistry"; another was in the Great Cloister, and a fourth in the North Hall. Willis describes them as shown by an ancient drawing to have been large tanks of ornamental form from which water either ran continually from points in the circumference, or was drawn off by several cocks. The three first mentioned were sheltered by circular houses with conical roofs.—*Conv. Buildings in Canterbury*, 1869, p. 158. At Peterborough in 1896 were found portions of a marble basin between 20 and 30 feet in circumference, with a series of small basins running round it; it has probably been a great cloister laver similar to one at Maulbronn. At the Cluniac Priory of Wenlock, co. Salop, are the remains of a fine late Norman lavatory, with an enriched circular basin in the centre of which stood a pillar or fountain with the water supply. The whole was enclosed in an octagonal building, like that at the Cistercian Abbey of Mellifont in Ireland, projecting into the garth from the cloister alley in front of the frater door. The Durham example resembled this in arrangement. The cloister well, which afforded the earliest supply, and which was retained in reserve, to be used "quando pipa gelidata fuit" (*Rolls*, 536), or when from any other cause the hydraulic system failed, has lately been found. A full account of recent discoveries will probably appear in *Archæologia*, LVIII, pt. ii.

in forme Round]. Round within, certainly, but perhaps octagonal outside. The marble basin still exists, with a trough all round it.—Billings, Pl. xlv. The building and basin were begun, on the site of an earlier laver-house, in 1432, and completed the next year. A detailed account-roll of the expenses is printed in *Scriptores Tres*, App. No. ccclvi; it shows that the marble was quarried at Eggleston on the Tees, being bought of the abbot of the monastery there. There is a full account of the plumber's and carpenter's work "circa le pentees," the carriage of the marble, etc., and see *Rolls*, Index under Lavers.

spoutes of brasse]. “Item Laurencio latonerio de Novo Castro pro factura le spowtys, ixs.”—Roll in *Scr. Tres*, p. ccccxliv.

vivo faire wyndowes]. One on each side save that occupied by the door, and it was so at Wenlock.

appar'nt till this daie]. 1593. Plumber's work “ouer ye douescott” is mentioned in the same year.—*Misc. Cart.* 3131; *Rolls*, 735.

ther did hing a bell]. In connexion with the lavatory at Gloucester is a narrow vertical shaft which may have been made for the passage of a rope to a frater bell.

closettes or almeries]. All traces of these have disappeared at Durham; at Gloucester, however, in the wall over against the lavatory, is a fine groined recess for towels, formerly closed by doors, the crooks of which remain, and above them open tracery for the free passage of air, as at Durham (ch. XXXVIII). The towels would hang in two wooden closets at the back. At Westminster are four tall niches united into one composition by tracery above. They have had doors, as is shown by the places where the hooks and fastenings have been, and have no doubt been the towel closets. The Durham closets are more particularly described above, ch. XXXVIII. Cloister towels are mentioned by Udalric, c. 1100 (Du Cange, s.v. *Manutergium*). See *Rolls*, Index under *Manutergia*, *Towels*, *Towel-closet*.

to drie ther handes]. Their hands would be partly dried in walking from the laver to the towel-closets by the Frater door.

XLI, p. 83.

all fyndely glased]. Probably with white glass, so as to admit as much light as possible.

in euery wyndowe iijo pewes or carrells]. The north alley was probably screened off at both ends. At Canterbury, Prior Selling (1472-95) glazed the south alley (that next to the church) “ac ibidem novos *Textus*, quos Carolos de novo vocamus, perdecentes fecit.” At Gloucester are twenty carrels in the south alley, below the transoms of the windows; the one most eastward may have been fitted up as a book-closet. *Textus* seems to be for *tectos*, which might mean covered places in a cloister.—See Du Cange, s.v. *Tectus*, 2. Five carrels remain at Chester, but in most cloisters, as at Durham, they have disappeared. The term *pew* is here used of an enclosed space similar to a pew in a church, and is derived from the Old French *pui*, an elevated space, and pews were at first only for distinguished persons, as the Prior of Durham, who had “a seate or pew” in the Neville Chapel (ch. xx). *Carol* was originally a ring-dance or a circular enclosure, e.g. “the Gyauntes Carole,” or Stone-henge, and stone circles in Brittany, hence an enclosure of any form; see N. E. D., under *Carol*. There are some notices of the Carrels in the *Rolls*, q.v., Index, s.v.

great almeries]. Some of the marks still to be seen on the wall may be vestiges of these book-cases.

old auncyent written Docters, etc.]. For a catalogue of the books found in the common almery and in various places within the cloister at Durham in 1395, see *Catalogi Veteres*, pp. 46–79. Many of the books still remain in the Cathedral library, and contain inscriptions such as "Liber S'ci Cuthberti assignatus co'i armariolo," "E communi libraria monachorum Dunelm," and the like.—See Rud's Catalogue, p. 8, etc. Lanfranc, in accordance with the Rule of St. Benedict, ch. 48, gives minute directions about the returning and reissuing on the first Monday in Lent of books which the brethren had out for their private study; this is to be done in the chapter-house, and the keeper is to record in a note the names of the books, and of those who have received them.—Reyner, 216; R. Willis, *Conv. Buildings*, 332.

brophane authors]. As, for example, Terence, Horace, Juvenal, Virgil, Ovid, Cicero. See *Catalogi Veteres*, Index.

XLII, pp. 83–85.

re Threserhouse]. The Treasury is the northernmost bay of the undercroft of the Dorter, separated from the rest by a thick wall. It retains its strong door and two locks, and its grate of iron, dividing the inner or western portion from that next to the cloister. The books, charters, etc., formerly kept here, have long been removed, as stated in MS. L., and in Hunter's addition, together with the original oak almuries, into St. Helen's Chapel over the great gateway; the chapter seal is kept in the Chapter-house, and the old treasury is now a lumber-room. In 1391 it was called Cancellaria, from the grate, or "le Spendement," or, incorrectly, "Splendement," from the paying of wages and other money through the bars. A great many of the more valuable books were kept in this secure place. See *Catalogi Veteres*, v, vi, 10, 34, 85. From this use it was called "Libraria interior."

re Chapter seale]. While now of late it is altered, their Treasure and Money being kept in a strong House over the East Gates of the Abbey in the South Baily now called the Exchequer; but in the said old Treasury the Common Chapter Seal is still kept. *Addition, Ed. H.* The two bays of the undercroft next to the old Treasury served for the Song-school until it was removed to the chamber over the Parlour in 1900. At present (1903) the first bay from the Treasury is occupied by the vestries of the Minor Canons and the King's Scholars, the next two being used by the lay-clerks and choristers.

i fair Ivory squared table . . . great chests]. "Ivory" only in MS. L. The table was probably inlaid with squares of ivory and of some black or dark material, so as to form a checkered board to calculate upon. Hence our term "Exchequer," a literary corruption of the old form "escheker."—See N. E. D. There are now in the Library three "great chests" that came from the Treasury. The largest is 6 ft. 8 in. long, 1 ft. 10 in. wide, and 2 feet high outside. It is made of oak, 2 in. to 3 in. thick, and entirely covered by iron plates $2\frac{1}{2}$ to $3\frac{1}{2}$ in. wide and nailed firmly on. Inside it is lined with coarse

white canvas. There are three locks, and arrangements for two padlocks besides. At either end is an iron ring, attached by two long iron loops. The next is a few inches smaller every way, is not lined, and has no end rings. It is plated with iron outside like the last, and has in the lid four coin-slits placed over four compartments into which the chest was divided by three partitions now gone; the grooves in which they were fixed remain, as also grooves for saddle-backed contrivances, one under each coin-slit, to make it impossible to get the coins out by means of hooked wires or anything of that sort. There are two locks, and provision for three padlocks. The four compartments may have been for the separate funds of the Bursar, the Sacrist, the Almoner, and the Hostillar, and the five keys for the Prior or Subprior and those four officers. The third chest is little more than half the size of the largest one. It is made of fir boards $2\frac{1}{2}$ to 3 inches thick, and is not iron plated. The lid is coved and crescent-shaped in section, $3\frac{1}{2}$ inches thick in the middle, and made of a single piece of wood. On the top is an iron plate, five or six inches square, with a coin-slit in the middle. This chest has one lock, and provision for two padlocks. There is at the Castle an ancient iron-bound chest similar to those above described, and which has long been said to be "the chest in which St. Cuthbert's body was deposited"; there is a woodcut of it in Allan's "View of the City of Durham," etc., 1824, p. 199. It was probably a chest made to contain the charters, plate, or other valuables of the bishops, and it is very unlikely that St. Cuthbert's body was ever placed in it. There are two other ancient chests at the Castle.

a fair great stall, etc.]. All these arrangements have disappeared.

*on their booke*s]. There is a list of the books found in the common almyry of the novices within the cloister in 1395, in *Catalogi Veteres*, 81.

the same use and purpose]. Hunter, p. 99, here adds "A little South of the Treasury is a convenient Room, wherein is established the Song-school, for the Instruction of Boys, for the Use of the Quire; the Song-school in the South Isle of the Lanthorn, being decently furnished with a reading Desk, convenient Seats, and all other laudable Decencies, is appropriated to the Service of GOD; where Morning Prayer is daily celebrated at Six in the Morning throughout the whole Year, except on Sundays and Holydays." With regard to these 6 a.m. prayers, the following notices have been found. At the end of the Treasurer's book of 1633-4 is a list of stipends, etc., newly granted *pro benefacito*, after 1620, and paid annually. Among these we find:—"Minoribus Canonicis pro lectione Matutinarum ad Hor. 6, 5*s. 4*s. od.**" There is a Chapter Order of 1621, "That the prayers at six of the Clocke in the morning shall henceforth be redd in the Quire of this Church." In 1630 it was objected to Cosin and other members of Chapter, "You have built a new payre of gorgius organes, which have cost at least 700*l.*, which you command to be played upon not only at the 6 o'clock prayer in the morning (wherby you have driven away from the church all schollars and artificers, which were wont to frequent that morning prayer, when it was short, and playnly said, so that they might understand it), but

also," etc.; and again, "as yf you could never have chaunting ynough, you and your fellows have taken away the plain morning-prayer at 6 of the clocke, ordained by the Statutes for scholars and artificers, and have turned it all in a manner into chaunting and piping." There is no such order in the Statutes. In 1633-4 we find the £5 4s. paid "Minoribus Canonicis Matutinarum Lectoribus Hebdomadariis extra Chorum," so that the order of 1621 had been rescinded. The payment of two minor canons as Readers of the Morning Prayers continued until 1854 and 1864, when, the service having long ceased to be held, the offices of the two last readers were not filled up. In the eighteenth century there were payments to the vergers, or to the sub-sacrist, "pro præparatione oratori pro prec. matutin., 1l." There is a good deal of information on this subject in Walcott's *Traditions, etc., of Cathedrals*, 1872, pp. 97-102. See also a letter of Dean Whittingham in Strype's *Parker* (1821), I, 267-8, or *Camden Misc.*, VI, 23n. Walcott's statement, that "in Defoe's time 500 people attended the 6 o'clock service," relates not to Durham, but to Exeter. "It is no uncommon Thing to see 500 People here in a Morning; which is at least five Times as many as usually attend at St. Paul's, or any other Six o'clock Chapel I was ever at; and it is commendable, that the *Reader* doth not here curtail the Morning Service, by leaving out any Part of it, as in other Places they do. Here are two Morning Lectures preached weekly; viz., *Tuesday* and *Friday* Mornings."—Daniel Defoe, *A tour, etc.*, 7th edition, 1769, Vol. I, p. 370, note, referring to the "daily Prayers at Six in the Morning."

XLIII, pp. 85-86.

[*ye Dorder*]. There was an earlier dormitory in Norman times on the east side of the cloister-garth; the cellarage under the Dean's hall and dining-room probably represents the original Common-house with Dormitory over it; some blocked Norman windows, and the cloister-doorway and remains of the stairs of the latter may still be seen. Early in the twelfth century these were found to be too small; the new Chapter-house not only occupied much of the space, but cut off direct access from the dormitory to the church, and the Prior, wanting a great house, worked into it what was left of the old dormitory and cellars, adding to them eastward, notably by the erection of the thirteenth century Prior's Chapel and its crypt. The western range would usually have the great cellar below and the cellarer's hall above, and this may have been the case here in Norman times. The great doorway of the later dormitory, perhaps that of the original Parlour, and other Norman portions remain, but that dormitory was almost wholly rebuilt in the thirteenth century as the Great Dormitory, for which purpose it would be secluded enough after the Galilee had cut off access from the north. The cellarage was then reconstructed as Treasury, Common-house, Great cellar, etc. Nothing is left of the superstructure first placed over the present cellarage, unless some portions of the walls, and a shouldered doorway that opened into the church under the S.W. tower, on a level with the dormitory floor, belonged to it. This

doorway may have led to wooden stairs for access to the church by night. The dormitory referred to in the text, and still existing as the New Library, was begun in 1398 and finished in 1404. The contracts for the work are printed in *Scriptores Tres*, App. Nos. clx, clxv. For notices of it, and of contributions to it, see *Rolls*, Index, under Dormitory.

a little chamber of wainscote]. All the original fittings have disappeared, but some idea of the arrangements may be gained from the present windows, which, to a great extent, occupy the places of the old ones. *there was no windowes*]. There are still no windows on the east side towards the south end, because there the Loft abuts on the Dormitory wall. On the opposite wall some part of the Infirmary probably abutted in like manner, the modern windows there having apparently been inserted where none had existed previously.

a dozen cressets]. Cavities wrought in the four-square stone. See above, ch. i, note; ch. XIII, and note.

a faire large house]. This was a substantial building found in all monasteries, constructed with no attempt at concealment. The plan of or for St. Gall in the ninth century (*Arch. Journal*, Vol. V, p. 85) shows six of these *necessaria* provided for different places in that great monastery, besides some smaller ones, and the chief or Great *Necessarium* connected with the Great Dormitory. The seven large ones are shown as isolated buildings connected by narrow passages with the apartments that they served. The *Necessarium* had many different names. At Canterbury it was called the Third Dormitory to distinguish it from the Great and from the Second (officers') dormitory, "Dormitory" probably in playful allusion to the monks dozing in its recesses; see Lanfranc, quoted in note below on "privy searche." Elsewhere the Privy Doter, the Rere Doter, or, as here, the Privies, or as in *Rolls*, 603, *Secretum Dormitorii*. Wherever it could be managed, a watercourse flowed through the pit below, or was held up and occasionally allowed to rush through for flushing purposes. This could not be done at Durham in the usual way, owing to the peculiarity of the site, and some method of flushing from the conduit must have been adopted. There are considerable remains of the Rere-doter at Kirkstall, St. Agatha's by Richmond, Castle Acre, Netley, Canterbury, Worcester, and at Lewes, where it was 158 feet long, with 61 compartments, in a row against the south wall, over the watercourse. The pit exists at Westminster and elsewhere. For Canterbury, see R. Willis, *Conv. Buildings*, p. 82 *ff.*; for Castle Acre, Hope, in *Norfolk Archaeol. Collections*, XII, 132-4; and for Lewes, Hope in *Sussex Archaeol. Collections*, XXXIV, 98, and *Arch. Journal*, XLI, 26. At Worcester much has come to light since Willis wrote in *Arch. Journal*, Vol. XX, 83-133. At Durham the pit remains, with an outlet westward, but it has not been fully explored, else the two great pillars might have been seen. The south wall is standing up to the sills of the little windows, and now forms the north wall of the stables over the Lying-house (ch. XLVI); these have a hayloft over them, in which the window sills are visible. In an oil-painting at the Castle, probably of the sixteenth or

seventeenth century, the Rere Dorter and a larger building to the south ("the Master of the Fermerey's chamber") are shown as standing in juxtaposition at right angles to the Dorter, roofed, and with windows of late character, as if they had been adapted to later uses.

little wyndowes]. See the last note. At Worcester, a stretch of the south wall of the corresponding building is standing, with five very narrow Norman slit windows widely splayed inside. Between the windows are the holes where the wooden partitions were fixed, and on the floor-level, over the pit, holes for joists. A small piece of the front wall of the pit remains.

there is ij fair glass wyndowes]. Both these and the original "little wyndowes" appear from this passage to have remained till about 1593.

i privy searche]. Here the Subprior performed the duty assigned to the *Circa* or *Circumitor* in Lanfranc's Constitutions, in accordance with a direction in the Rule of St. Benedict, ch. xlvi, that one or two seniors "circumeant monasterium horis quibus vacant fratres lectio[n]i," lest any should be slothful or a hindrance to others. In later times it was found desirable that these rounds should be extended thus: "accensa candela in absconsa, unus eorum in dormitorio debet circumire lectos omnium, et omnia sedilia in necessariis, solcite considerans ne forte aliquis frater dormiens ibi remanserit . . . vero cum dormientes invenerit non eos quounque modo tangat, sed modeste atque ordinate sonitum tantummodo, quo excitentur, faciat."—Lanfranc, c. 1072.

saved wth fyne tyled stone]. If any of this pavement remains, it is concealed by the present boarded floor of the New Library.

The Supprior dyd alwaises dyne, etc.]. The Prior commonly taking his meals in his own hall or private apartment.

braier & deuocion]. "Mox ut surrexerint a cæna, sedeant omnes in unum, et legat unus Collationes, vel Vitas Patrum, aut certe aliud quod ædificet audientes."—*Reg. S. Bened.*, cap. xlvi. These conferences may have been held in the chapter-house at Durham, and they may be what the writer is referring to.

they went to ye Salve]. The meaning probably is that they went to Compline, and that this office was sometimes called the *Salve* from the antiphon *Salve Regina*, the earliest antiphon of the Blessed Virgin commonly recited in the Church. In the Roman Breviary it is directed to be said after Lauds and Compline from Trinity Sunday to Advent. According to Zaccaria, it had no place in that Breviary till Cardinal Quignon introduced it, and it has often been said that it was transferred from Quignon's Breviary to that of Pius V. There are, however, early printed Roman Breviaries with this anthem in them at Compline. It is not in the Old English Breviaries, but nevertheless it was recited after Compline by the Franciscans as early as 1249, and by the Benedictines earlier than 1343. It was ordered to be sung with special solemnity, and so might easily give its name to the whole of the service at which it was used. It was, indeed, the great musical effort of the quire, sung in pricksong in

many parts, even a dozen or more. It was sung in the richer parish churches and was very popular. It lent its name to other anthems similarly used, and was the parent of the anthem now sung after Mattins and Evensong. In a modern monastery the *Salve* sung at the end of Compline commonly impresses the lay mind much more than the office itself. See a constitution in Reyner, Appendix, 153; B. Gavanti, *Comm. in Rubr. Breviarii*, § V, cap. xxii, 5; Addis and Arnold, *Cath. Dict.*, 742: J. Wickham Legg, *Principles, etc., of Prayer Book*, 33.

vij of ye clocke]. After Compline and Salve, the monks went to bed, but it must be remembered that they rose at midnight for Mattins. See ch. XIII, at the end.

XLIV, pp. 86—88.

The Loft]. So called in Durham as being on a higher level than the Frater. It corresponded with the *Misericorde* at Westminster and elsewhere, called *Deportum* at Canterbury, a subsidiary Frater where certain monks dined who for infirmity or other reasons were allowed to take their meals outside the Frater proper, and with indulgences that could not be permitted there. Hence it may well have been called, as it appears to have been in Durham, *Solarium Caritatis*, under which head see the Index to *Rolls*. At the beginning of the fourteenth century Winchelsey's Statutes provide for the additional masses to be attended by those who in their turns were taking their *Deportum*. See further in R. Willis, *Conv. Buildings*, 59—61, and, with reference to St. Agatha's by Richmond, Hope, in *Yks. Arch. Jrnl.*, X, 144. It appears that at Durham, in the sixteenth century, all the monks regularly dined in the Loft, and the novices only in the Frater, except on festival days (ch. XXXIX, XLIV). In a statute of 1444 it is strictly forbidden that any but growing youths dine in the Frater from September 13 to Ash Wednesday, save on Sundays and festivals. See Reyner, Appendix, 129. Cf. *Reg. S. Bened.*, cap. xli.

The mounckes dyd all dyne together]. This is perhaps not quite accurate. We find some of the obedientiaries having their "meat," which may have included their dinner, served from the kitchen to their checkers (ch. XLIX). And according to MS. H. 45, L., and Davies, it was the old monks that dined and supped in the Loft. The old discipline may have become much relaxed at the last.

aboue ye seller]. The small cellar, that is, under the northern portion of the Loft. It has a square opening in the centre of the vault, as if for letting down and drawing up vessels, and beside the door leading to it from the covey or pantry is a small opening which has had a little door and fastenings, as if for serving drink from the cellar to the covey without opening the great door. The internal dimensions of this cellar are about 28 ft. by 10 ft. Between it and the cellarage under the Dorter, "the great cellar," was another doorway, now blocked.

ye said great kitchinge seruinge, etc.]. Nevertheless there may have been smaller kitchens for minor cookeries, as in the Infirmary, Guest-hall, etc.

two dresser windowes]. Ch. XXXIX mentions one of these windows as "the" dresser window, in connexion with the great feast of St. Cuthbert in Lent, p. 81, and of either this or the other as "a" dresser window, through which the novices were served on ordinary days, p. 82. A dresser window was an opening provided with a "dresser" or table on both sides, for the convenient passing through of dishes and other vessels, etc. Both windows have disappeared; one does not quite see why the larger window did not serve for all days. There are two at Westminster in a fifteenth or sixteenth century wall blocking up a large fourteenth-century arch which was once open. Meat could be served more quickly through two dresser-windows used together than through one.

and so up a greece]. Up a flight of steps, but these have all gone, and it cannot now be seen how the monks went up from the Frater-house door into the Loft.

another door, that went into the great Cellar]. We do not know exactly where the "greesefoot" was, but it must have been somewhere in or near the smaller cellar under the Loft. Carter's plan shows an open doorway, now blocked, between the one cellar and the other, and a second doorway in the wall, now destroyed, that divided the Great Cellar proper from the compartment of the undercroft of the Dorter next to it on the South. "Buttery" (a place for Butts, see N. E. D.) appears to have been a synonym for the Great Cellar.

not so great for every day]. This Loft since the Dissolution of the Monastery was made the dining-room of the Fifth Prebendaries house.—*Addition, Ed. H.* After the suppression of six of the Prebendaries, this same room was made, and is now (1903) the Librarian's room.

ye ushers dour]. See ch. XXXVII. The entry still remains, though blocked eastward by modern alterations.

ye centorie garth]. The Centry or cemetery garth which has been so often mentioned.

ther did stand, etc.]. This custom appears to have been something of the same kind as the *Visitatio tumuli per xxx dies* prescribed in *Liber Evesham*. (H. Bradshaw Soc.), col. 147, a usage not mentioned in the *Concordia Regularis* nor in Lanfranc. There were doubtless at Durham, as in other Benedictine houses, many private practices or customs besides the common practice of the Rule, and the daily visit to the graves seems to have been one of these local usages. We find a similar custom at St. Alban's. Abbot Hugh (1308-26) "concessit etiam fratribus universis, ut quibuscumque temporibus die competentibus dictum locum (coemeterium) vellent visitare, orandi causa, facultatem haberent, silentio minime relaxato."—*Gesta Abb. S. Albani*, Rolls edition, Vol. II, p. 125. Cornelius à Lapide in his commentary on St. Luke viii, 29, speaks of having witnessed the visitation of the tombs at Arras in Belgium, where a number of persons came to make their prayers and where lights were burnt to keep away demons.

the onelie writers of all the actes, etc.]. As, for example, Symeon of Durham, the *Scriptores Tres* (Coldingham, Graystanes, and Chambre), Reginald of Durham, and Prior Wessington.

*what miracles was done]. Not only the miracles related by Bede, Symeon, Reginald, and others, but much later ones. In 1410-11 we find a payment of 6s. 8d. to one relating a miracle of St. Cuthbert (*Rolls*, 138), and a miracle wrought in July, 1502, is related in *Scr. Tres*, 152.*

XLV, pp. 88—89.

*The Commone House]. Otherwise called the Calefactory or Warming-house, from the fire that was allowed in it (see ch. L). It was here in the usual situation, namely in the basement of the Dorter. The Benedictine Common House only occupied two or three bays. It was used for warming and recreation, sometimes, perhaps, for shaving and bleeding, but at Durham there were separate shaving and bleeding houses.—*Rolls*, Index. Carter's plan shows the partition walls that bounded the Common-house and the Great Cellar, with the passage between them that led to the Infirmary. Not only these walls, but all traces of the fireplace have disappeared. At Westminster the Common-house occupied two bays, at Durham three. At Westminster a chapel was placed on the east side of the Common-house, opening out of it. This arrangement was impossible at Durham by reason of other buildings occupying the space. For much information with regard to the Common-house, see *Rolls*, Index under Commoner, and Common-house. In Cistercian abbeys, the Common-house was an independent building, adjoining the frater.—Hope, in *Yks. Arch. Jnl.*, XV, 356—361.*

a garding and a bowlinge allie]. Where these were, is now a grassplat or bowling-green, but the doorway shown in Carter's plan as having led to them has been destroyed.

remedy of there mr]. "Remedy" is an old term for an extra holiday or play-time. It occurs in the Founder's Statutes of St. Paul's School, 1518, in Instructions to the Master of Merchant Taylors', c. 1560, and it is still current at Winchester and at St. Paul's.

*O Sapientia]. The 16th of December is so called because on that day the first of the anthems called "the great O's," or "the O's of Advent," was sung, and it began with those words. There were eight of them, or nine including "*O Thoma Didyme*," which was sung on the 21st. See the Sarum Breviary, Cambr. edition, fasc. I, cols. clv, clvi, or York, Surtees edition, Vol. I, cols. 57, 58. See further in the note on the Commoner, ch. XLIX, and, for a very full treatment of the whole subject, *Archæologia*, XLIX, 219—242.*

*a sollemne banquet]. This was in fact a "pittance," i.e. an occasional allowance of something besides the common fare. For other "great O pittances" at St. Paul's, Abingdon, Bury, and in France, see *Archæologia* (*ubi cit.*). As to Durham, see *Rolls*, Index under Pittances.*

XLVI, p. 89.

The Fermerye]. For more about the Infirmary, see above, ch. XXIII.

the mr of ye fermeryes chamber]. This was a usual appendage to the Infirmary. At Canterbury, Prior Hathbrande (138-70) built the hall called "Mensa Magistri Infirmatorii" (or "Table Hall" at the Reformation) as the Refectory for those who were able to quit their

chambers or were relieved from strict observance of the Rule. Its walls remain, projecting northward from the Infirmary.—R. Willis, *Conv. Buildings*, 55. At Peterborough it stands just detached from the N.E. corner of the Infirmary chapel. At Ely it remains as a canon's house, projecting northward from the Infirmary aisle and chapel. It was called the "Gent Hall," probably from the entertaining of gentlefolk therein. The admission of seculars to the Infirmary became an abuse against which regulations had to be issued. See Cott. MSS. Claud. E. IV, 245; Jul. D. II, 1586; Nero A. XII, 158b, quoted in Fosbrooke, *British Monachism* (1817), 324ⁿⁿ. The Farmery fare is satirized by Langland in *Piers Plowman* (Skeat's edition, 1886, I, 392). Of the Infirmary itself nothing is left in Durham, nor have we any description of it in our text. The monastic Infirmary, generally speaking, resembled the nave of a church, with side aisles, columns, and arches, and clerestory windows above; to the east was the chapel, like a chancel in situation, but having a real chancel of its own. The main portions of the Infirmary remain at Canterbury, Ely, Peterborough, Gloucester, and elsewhere. At Durham there was hardly room for such buildings as those were; the peculiarities of the site must have required an Infirmary somewhat different in design, and it probably stood, as at Fountains, north and south, with the chapel, as well as the master's "chamber," *camera*, or house, at right angles to it. Its west side may have stood on the ancient retaining and supporting walls that yet remain at the back of one of the canons' houses. On the master's chamber, see the next note. In the *Rolls*, see Index under Infirmary, will be found a great deal of information connected with this part of the Abbey. But references to pp. 199—258 in the *Rolls* Index belong to the Infirmary without the gates.

[*ye lynghouse*]. In Carter's plan, as also in his Plate III, is well shown a Norman building running east and west, marked B and described as "ancient building," in a line with the passage between the great cellar and the common house described above, p. 270. It is also shown in an old painting; see above, p. 266. This building has been greatly altered and made into stables; under these is a vaulted room that was cleared out in 1890–95; its floor is 23 feet beneath the present level of the ground. It is 24 feet 3 inches long from east to west, 14 ft. 5 in. wide, and 19 ft. 2 in. high. Entrance was obtained through a doorway on the south side with a door opening outwards and secured by a wooden bar that slipped back into a hole in the jamb. The doorway leads from a vaulted passage at the foot of a newel staircase descending from the upper storey, now stables, but formerly, no doubt, "the master of the Fermeryes chamber," Carter's "ancient building," which still retains a round-headed window in its west gable. It may safely be assumed that the vaulted apartment beneath, which is provided with two latrines and a door closed on the outside, has been the Lynghouse. See further in Greenwell, 89, note 2; *Rolls*, 265, 271. At Ely there was "camera in Infirmaria quæ vocatur Helle."—Sacrist's Roll, 1322–3, in Stewart's *Ely Cathedral*, 275.

a trap Dour]. The vaulting fell in (and with it the horses of Dr. Wellesley, then Canon) many years ago. When the fallen stones were taken out as above stated, there were found among them three which had been so cut that they might have formed parts of a square opening in the vault, one showing two internal angles and the others one each. And in the *Rolls*, p. 271, we find mention of "ligatur' pro hostio vocato trapdure supra lynghouse."

XLVII, p. 89—90.

The gest hall]. The canon's house formerly attached to the third stall, and now occupied by the Professor of Divinity, stands on the site of the Guest-hall, with which it corresponds very nearly in length and breadth. These dimensions are thus given in Arundel MS. 30, at the Coll. of Arms, fo. 214 (13th century), "Latitudo aule hospitu ibid. lv. ped. Longitudo iijxx viij ped." It retains Norman walls north, south, and west, with round-headed openings, and a noble cellar under part of it, in a vaulted basement with nine columns and round arches, now used as the kitchen. Hunter's remark, appended to this note, does not imply that the whole of the substructure was demolished, nor, perhaps, that all the chambers were. This hall seems to answer to the Cellarer's hall or Guesten hall at Canterbury, and the Terrer and Cellarer at Durham appear to have shared the duties that fell to the Cellarer elsewhere (see ch. XLIX). Yet there was a Hostillar as well.—See *Rolls*, Index under Camera, Guests, Guest-hall, Hostillar.

The following passage, omitted in p. 105 of Hunter's editions, is added at the end, after p. 168:—"The Houses belonging to the Four following Prebends, viz., the Second, Third, Fourth, and Tenth, enjoyed by the Rev. Dr. BENSON, Mr. SECKER, Mr. FALLE, and Dr. SHARP, were prepared out of the apartments and other offices belonging to the Guest's Hall, the Hall itself being wholly demolished, nothing thereof remaining except a Part of the Western Wall: But nothing remains to let us know, what was in the Sixth and Twelfth Prebendaries Houses, at present enjoy'd by the Rev. Dr. WATTS, and Dr. RUNDEL." Much more than the west wall still remains; see note above.

pillers supporting yt]. The other English guest halls, of which we have sufficient knowledge to enable us to speak positively, were simple halls without pillars.

The chambers & lodgings]. Several of the chambers are mentioned by name in the *Rolls*, e.g. in pp. 147—149. These may have been over the great hall, or else beside it on the same level. There is a chamber with a fine oak roof, to the west, which may well have been the "King's Chamber." We find in 1416-46, "reparacio cameræ australis Hostillariæ, vocatæ Camera Regalis," and "factura Cameræ Regalis."—*Scr. Tres*, pp. cclxxiv, cclxxv.

a seller appertayninge, etc.]. There is a good deal of cellarage yet remaining; see note above.

there neaded no geist haule]. The Prior had his own great hall in his house, answering in its uses to the later Prior's hall at Canterbury called Meist'omers, the Homors, etc., which succeeded to the Nova Camera Prioris of Norman times; that is to say it served for the more private hospitalities of the Prior, as distinct from those of the Convent.—See *Rolls*, Index under Prior, and Introduction, p. iii. Sometimes, as at Worcester, the Prior's great hall served also as the Guesten hall of the Convent.

the Benevolence therof]. In the Cosin MS. all has been omitted in the copying from these words to "that no thinge should be wantinge for any stranger," etc., in ch. XLIX, paragraph on Dane Roger Watson, but that and other omitted portions are added at the end.

two porters]. The Hall door has been destroyed or concealed, but the Usher door remains in its original state. See above, on ch. XXXVII.

XLVIII, pp. 91—92.

ye childrine of ye aumerey]. There was a question whether the monastic Eleemosyna "possit distribui in usus Scholarium proficere volentium in studio Grammaticæ, prout fieri solet in quibusdam monasteriis, in quibus de remanentibus Monachorum in Eleemosynaria exhibentur tales Scholares in magno numero?" The conclusion was, "videtur quod non, quia tales aliunde laborando, possunt sibi vitæ necessaria querere, . . . maxime si occasione talium substrahatur Eleemosyna ab egenis, et pauperibus magis indigentibus qui seipso relevare non possunt."—Lyndewode, *Provinciale*, 1679, p. 209. Notwithstanding this adverse judgment, there were children of the Almery not only at Durham, but at St. Augustine's, Canterbury, and no doubt elsewhere.

over ye gates]. Those of the stable, apparently, under the stairhead. See the next paragraph.

Mr. Steph : Marleys lodgings]. Stephen Marley, B.D., was one of the monks who were made prebendaries on the new foundation in 1541. He had been sub-prior, and when the Almery was abolished its buildings were assigned to him. Great parts of the original walls remain, but it has been much altered since his time, and served as the house attached to the sixth stall until it was vacated under the Act for the reconstitution of the Chapter in 1840, since which time it has been used for Chapter offices.

ye fermory chamber whowle ye Abbey gates]. Apparently the same as "the Farmery without the South gaits," mentioned a little below, and the *infirmeria extra portam abbathie*, the expenses of which occur annually in the Almoners' Rolls.—See Index to *Rolls*, under Infirmary, outer, and Infirmary, reff. 199—258. The principal gates may have been called the South gates with reference to the North gates at the end of the Bailey. The Priors appear to have maintained an *Infirmitorium sæcularium* outside the gates, with its own chapel. No traces of this Farmery or of its chapel are known to exist. They probably occupied the site where are now the stables of No. 1, South Bailey, and where an old road, now disused, leads down to

the river. It was sometimes called the Infirmary "between the two Baileys." On the Cistercian Layfolks' Infirmary see *Yks. Arch. Jrnl.*, XV, 393.

Sr Rob : Hartburne]. Rector of Kimblesworth, 1526 ; he died 1543.

*Magdalens chappell]. The ruins stand in a garden a little to the north of the higher part of Gilesgate. For its history see *Memorials of St. Giles's* (Surtees Soc.), Intr., xxix ; *Rolls*, Index under Magdalens, and Intr. to *Rolls*, xxxix.*

Kimblesworth chappell]. Kimblesworth was called a rectory. The church or chapel had gone to decay in 1593, and the parish has long been united to that of Witton Gilbert (Hutchinson, II, 350). It is about three miles north of Durham. The only vestige of the chapel is an Early English grave-cover, quite plain, lying by a hedge near the site, which is under the plough, in "Chapel Field."

*the Covey]. See above, ch. XXXIX, note, p. 258. The door from the Frater, blocked up, the great kitchen window, mutilated and blocked up, and the window or square opening where the children received their meat and drink, are all to be seen in the Covey or vaulted pantry under the Loft. There are many references to it and to the Clerk of the Covey (Covent, p. 91) in the *Rolls*, see the Index under Cova.*

the farmery without ye south gaites]. See note, p. 273. The four aged women would probably in many cases be relatives of the monks, persons who might well be considered to have a special claim on the hospitality of any monastery.

*ye releefe]. "The remains of a meal gathered together to be bestowed as alms."—*Liber Evesham.*, H. Bradshaw Soc., p. 178. "Cumque omnes comedenterint ; percutiat ter mensam cum cultello et colligatur releuum."—*Ib.*, col. 17.*

to saye messe to]. An improper expression, but probably one which was current. Some people would now speak of reading the prayers "to" three or four old women.

XLVIII (A), pp. 92—93.

*a stately Fabrick]. See Carter, Pl. iv, v ; Billings, *passim* ; Greenwell, pp. 81, 82.*

*the East Front of the Nine Altars]. See the old view, showing the statues, in *Durham and Northumb. Arch. Trans.*, V, Pl. vii, and p. 36, and the two plates in Hutchinson, II, at p. 224.*

XLIX, pp. 93—98.

Thes Beynge, etc.]. In Hunter's edition, 1733, and the reprint, 1743, p. 116 ff., these paragraphs on the officers come after all the rest, and are preceded by the chapter on "The Steeple" here printed, which is not in the MSS. nor in Davies, but is in Sanderson, 1767, p. 89.

Mounches and officers]. We here have notices of the Obedientiaries or monks holding offices and having each his own separate chamber. The Officers or Obedientiaries in a Benedictine monastery were not all the same everywhere, and their number increased with division of

labour as time went on. Besides monks and novices, who were not officers, the Rule of St. Benedict (*c. A.D. 540*) mentions only the Abbot, the *Præpositus*, Provost, or Prior, Deans, Priests (monks then being commonly laymen), the Cellarer, and the Porter. The monks then took their turns as weekly servers in the kitchen and weekly readers, and some were artificers. Lanfranc (*c. A.D. 1073*) gives minute particulars as to the duties of the Abbot, the Major Prior, the Cloister or deputy Prior, the Circumitores or Circæ, the Cantor, the Secretarius or Sacrist, the Chamberlain, the Cellarer, the Guest-master, the Almoner, and the Infirmary. For the officers and servants at Worcester in later times, see Noake's *Worcester*, 242 *ff.*; at Winchester, Kitchin's *Comptus Rolls*, Hants Record Soc., Introd., 31—33. No doubt, as a rule, the more capable and energetic of the monks found their way into the Obedientiary Offices by a process akin to "natural selection." Each of the principal officers, in later times at least, had definite estates, charges on churches, or other sources of income, assigned to his office, for which he was responsible at the audit to the Abbot (or Prior) and Convent. And each had to produce to the Bursar his own account-rolls, many of which have survived, and of these some have been printed, as by the Surtees and other societies. Some at least of the officers were excused some of their personal attendance in the church, and had vicars assigned to perform their duties in choir and at the altars.—See *Rolls*, Index under Obedientiaries, Officers, Officiarii, Vicar.

Dane Stephen Merley ye Supprior, etc.]. See note on him, p. 273; also Hutchinson, II, 190; and on the Sub-prior, ch. XLIV. "Dane" or "Dan" was the English form of the title *dominus*, used especially in speaking of or to members of religious orders, but also in the case of others.

maister of the fratre]. The "Refectorius" or fraterer.—See Index to *Rolls*, s.v.

to goe every nyghte, etc.]. See note on "a privy serche," ch. XLIII.

the fawden yettes]. See below, under Roger Wryght, ch. L.

Dane William Watsonn]. First prebendary of the twelfth stall. Before the Dissolution he appears to have been both Vice-prior and Prior's chaplain (see pp. 94, 101). Possibly, however, there were two persons of the same name.

mr & kepper of ye fereture]. Raine gives a dated list of shrine-keepers and of their *consocii*, beginning with Elfred Westoue, 1022. From 1378 to 1513 the accounts are fairly complete; see *St. Cuthbert*, 113—168. Rolls have since been found extending the series from 1370 to 1538.—*Rolls*, 420—483.

and deece Prior]. "Deice" and "deace" below. This officer is mentioned next after the Sub-prior, and appears to have been what was commonly called the Third Prior. From his being called the "deece prior" in Durham we may suppose that, being also Prior's Chaplain, as appears below, he usually took his dinner and supper at the high table on the dais in the Prior's Hall, and "sat as chief" when the Prior was absent, as the Sub-Prior did in the Loft.

his chamber was in the Dorter]. That is, as Master of the Feretory, but as Prior's chaplain his chamber was next to that of the Prior.

ye holy sacrede shrine]. See ch. II; Rolls, Index under Shrine.

clarke of ye fereture]. See Rolls, Index under Shrine, clerk of.

in ye mattenes tyme]. "Te Deum" was sung at the end of Mattins on Sundays and Festivals except in Advent and from Septuagesima to Easter. Lauds then followed immediately after, and with Mattins practically formed one service.

*hie mess tyme]. The *Missa alta* or *Missa magna*, sung with music and much more elaborate ritual than that of an ordinary mass, which was called *missa privata* or *missa bassa*. On Low Mass and High Mass from the eleventh to the sixteenth century, see Pearson, *The Sarum Missal*, Lond., 1884, lvij—lxix.*

evinsong tyme]. Evensong is the English name for the Office of Vespers.

*& dyd offer any thing]. All who visited the shrine would make at least some small offering in money. This was dropped into a box secured by two locks, one key being kept by the Shrine-keeper and the other by his colleague. The sums received in 69 years from 1378–9 to 1488–9 are stated in Raine, *St. Cuthb.*, 115, 116. The roll of 1513–14, the latest known to Dr. Raine, has never been completed, hence the "blank" on which he builds the inference that offerings had ceased. We find in 1525–6, 11*l.* 7*s.* 2*d.*; in 1536–7, 7*l.* 10*s.* 3*d.*; and in 1537–8, 4*l.* 7*s.* 5*½d.* See Feretrars' Rolls, *Rolls*, 420–483. In earlier times the money offerings were laid on the tomb, so that a certain thief "feyned als he the toumbe walde kys" and "clekyd vp in mouthè hys Penys four or fyue.—*Metr. Life*, 6344–6, from *Symeon*, III, 13.*

*gould, sylver, or Jewels]. For some of these, presented by Robert Rodes, of Newcastle, in 1446–7, and hung on the shrine, see *Rolls*, p. 440. For others, the *Status*, p. 450. In the Feretrar's Roll of 1501–2 we find 2*s.* 8*d.* "pro xiv tenturhukis factis ex argento pro fixura annulorum super feretrum," p. 480.*

*hounge on ye shrine]. See the last note. The making of hooks for the shrine in 1398–1401 is mentioned in *Rolls*, 446, 448.*

*unicorn horne, Elephant Tooth, etc.]. Such natural curiosities, then more rarely seen in England than now, were highly prized, and exhibited together with the relics. "Unicorn's horn" was probably the tusk of the narwhal or sea-unicorn, *Monodon Monoceros*. In the relic-list of 1383 we find not only "quatuor particulae de ebore longæ et curvatæ," but several "ova griffina," probably ostriches' eggs, or perhaps coco nuts.—*Rolls*, 427–434. Also "duo unguis griffonis," 426. One of these appears to have been the horn of an ibex, four feet long, and to have found its way to the British Museum. See *Rolls*, Introduction, p. xx. The tusks of the walrus, *Trichecus Rosmarus*, would also find their way into these collections.*

*many goodly Reliquies]. See the *Liber de Reliquiis*, 1383, printed in *Rolls*, 425–440, and in Smith's *Bede*, 1722, Appendix, 740–745, but wrongly dated 1372. For two earlier lists than this, see *Scri. Tres*, p. ccccxxvi, and note.*

Regester of the house]. The Registers of the Prior and Convent remain in the custody of the Treasurer of the Chapter, in very good order.

Sanct Cuthbertes Banner]. See above, ch. xv, p. 23, and notes, p. 214; *Rolls*, Index under Cuthbert, St., banner of.

all ye Pippes of it]. The silver pipes and cross are mentioned in the Feretrars' Inventories.—*Rolls*, Index under Pipes, Cross.

sleaven on]. Sleave on, *Cos.*; sliven on, *L.*; sliuen on, *C.*; sliven on, *Dav.*, *H.*;滑den on, *Sanderson*. That is, slipped on. See Skeat, *s.vv.* Sleeve, Slip. The shafts of the large maces of our municipal corporations are still made of similar pipes of metal slipped upon a wooden shaft.

ye wynyng of Branckes feilde]. Brankes Hill, by Flodden Field.—*Rolls*, 663. There is an interesting entry about the battle and the banner on that page.

the kinge of Scottes Banner]. See above, ch. II, p. 6.

at manye other places besydes]. See *Rolls*, Index under Cuthbert, St., banner of.

wth his surplice on]. See *Rolls*, 454, 462.

a strong girdle]. This girdle (*singulum=cingulum*) is mentioned in *Rolls*, 448.

a socket of horne]. It is not easy to understand from the description how this socket was fixed; sockets are now used in the same sort of way for heavy banners. There was a payment of 10d. "in emendacione cuppe pro vexillo beati Cuthberti."—*Rolls*, 458.

Sacte Beedes shrine]. See above, ch. xxii, p. 44.

the Vestrye]. See note on *the Vestrye*, ch. XII, p. 211.

vij novices]. See ch. xxxix, p. 82, and ch. xliv, p. 85.

Cowles, frockes, etc.]. A very interesting inventory of novices' clothes, etc., including "j pokett pro vestibus lavandis," is printed from Lambeth MSS., No. 448, fo. 106, in D. J. Stewart's work on Ely Cathedral, 1868, p. 231; also in Ethelred Taunton's *English Black Monks*, 1897, I, 71*n.*, 72; for their outfits at Durham, see *Rolls*, 190, and at Canterbury, *Customary*, H. Bradshaw Soc., 1902, Vol. I, p. 400.

goynge daly to there booke]. And sometimes, no doubt, to lighter occupations. Mr. Micklithwaite directed attention in 1875 to some sets of "nine-holes" cut in the stone bench in the part of the cloister that was occupied by the novices at Westminster, and they have since been found on the benches of the Benedictine cloisters of Canterbury and Norwich, and of the secular cloister of Chichester, as well as in other places. See his illustrated paper on the indoor games of school boys in the Middle Ages.—*Arch. Inst. Journal*, XLIX, 319; see also XXXIII, 20. At Durham the cloister benches have all disappeared, and with them, very likely, some sets of "nine-holes," or perhaps marks for the game of fox and geese, which exist at Gloucester and Salisbury.

he was sent to oxford]. Namely, to Durham College, first founded by Prior Richard de Hoton about 1290, but provided with a separate endowment and a constitution by Bishop Hatfield (1345-82). It was dissolved

in 1541, and granted to the new Dean and Chapter of Durham, but became a hall in the University for about sixteen years, in which time going to ruin it was repaired and endowed by Sir Thomas Pope as Trinity College, where some of the old buildings remain, with Durham heraldry in their windows. See further in Wood, *Antiq. of Oxford* (Oxf. Hist. Soc.), II, 263; *Collectanea*, third Ser. (*ib.*), 1-76, with facsimile of Loggan's view, showing the old buildings; *Rolls, passim*, see Index, under Oxford. The Benedictine houses of Canterbury and Gloucester also had Colleges in Oxford belonging to them.

they dyd syng there first messe]. Always regarded as a principal and epoch-making event in the life of any priest. In the Cistercian Statutes of 1256-7, *Dist.*, II, 4, we find "Sacerdotes noviter ordinati primas missas non nisi privatim cantant." A novice never handled any money until he said his first mass, but on that occasion he received 6s. 8d.—*Rolls*, Index, under Masses, first.

Maister Sagersten]. Mr. Sacristan, Sacrist, or Sexton, called *Secretarius* in Lanfranc.

The Sextens checker]. Mentioned above, ch. xi, p. 18. It was built by Prior Wessington between 1416 and 1446, at a cost of £60.—*Scr. Tres*, p. cclxxii. The pointed doorway that led into it from the north choir aisle is visible within the church, but has been effaced outside. The bench-table of the middle arch in the outer arcade on the east side of the north transept is cut away for the north wall of the checker, and on the north wall of the choir-aisle is an upright groove, as if there had been a wooden partition. The dimensions of the Sexton's checker were probably similar to those of the Vestry on the south side of the quire, p. 211.

wth in the church in ye north alley]. These words apply in strictness only to the doorway, not to the checker itself.

but sence itt is pulled downe, etc.]. This later addition refers to the visit of Charles I in 1633, when he addressed a letter to the Chapter directing them to remove "certaine meane tenements" built against the walls of the Church or Quire, as soon as the leases were run out.—Cosin's *Correspondence*, etc., Surtees Soc., I, 212-217. Whether the royal mandate was meant to affect the Sacrist's checker does not appear, but it was pulled down in 1633 or 1634 according to the Gough MS., above, p. 164.

ye songe scoole made in ye Cloisters]. It occupied, until recently, two compartments of the undercroft of the Great Dormitory, adjoining the south side of the Treasury. See above, p. 264.

Mr Green]. Probably James Green, who appears in the Treasurer's books as Minor Canon and Sacrist, 1663-7.

to provyde bread]. Lanfranc gives minute directions for the making of the altar-bread by the secretarius or sacristan.—Wilkins, I, 349. These are repeated, with additions, in the *Consuetudinary of Abbot Ware*, cap. vi.—Cotton MS. Otho, c. xi, fo. 34, and that of St. Augustine's, Canterbury, H. Bradshaw Soc., 1902, p. 119. Only the very finest wheat flour was used, and the utmost care was observed in order to

ensure purity and cleanliness. "Frater qui ferra in quibus coquuntur tenet manus chirothecis habeat involutas." And while the "hostiae" are being made and baked, the brethren employed are to say the regular hours, with those of the Blessed Virgin, the penitential psalms, and the Litany. The servants assisting are to recite psalms. On the fire-place in the south transept, see note on ch. xvi, p. 218, *Proc. Soc. Ant. Lond.*, Dec. 18, 1902, and *Rolls*, Index under Altar-breads, Hosts, Obleys, Obley-irons, Wheat.

seggersten heugh]. Called on the spot "Seggerston hyuff," and in the rolls *Clivus Sacristæ*, le Hough, le Hogh, le How, etc., *heugh* in the north being a level space at the top of a steep declivity, and to be distinguished from *haugh*, a flat between rising ground and a river, liable to be overflowed. See *Rolls*, Index under Sacristonheugh, for much information concerning the Sacrist's establishment there.

St. Margarettes waird]. St. Margarets Ward, L., C.; St. Margarets wood, H. 45; St. Mary's Cubard, Cos.; St. Mary's Cupboard (over an erasure), H. 44, and all the printed editions. Nothing has been found in the Sacrists' Rolls to throw any light on this matter.

leathering]. Providing with new baudericks when the old ones were worn out. On the old method of hanging the clappers by bauderick and busk-board, retained and in use in Devonshire in many cases in 1872, see H. T. Ellacombe, *Church Bells of Devon*, 17. The bauderick was a stout thong of whitleather, i.e. horse hide prepared without tan. See *Rolls*, Index under Bawdricks, Bell, Bells, etc., Whitleather.

ye aumbrie . . . standing wth in ye north quer dour]. It probably stood, like the great relic aumbry at Canterbury, opposite to the throne in the quire.

Also yei went to ye chapter house, etc.]. The reference is to the daily meeting of the whole Convent in the Chapter-house after Prime in summer and after Terce in winter. Then took place (1) A reading from the Martyrology of the day, with suitable versicle, collect, etc.; (2) The reading of the local Necrology or list of names of the faithful departed benefactors, bishops, and other friends, with prayers for them; (3) The distribution of work to each monk, with versicles, collect, etc.; (4) The reading of a chapter in the Rule of the Order, with an exposition or sermon upon the portion read; (5) Self-accusation, the denouncing of notorious offenders, and penance. In minor details the usages varied in different orders, places, and times. See Martene, *Mon. Rit.*, lib. I, cap. v; Grancolas, *Brev. Rom.*, lib. I, cap. xxxvi; *Liber Eveshamensis*, H. Bradshaw Soc., col. 10.

alwaires at ye heighe alter]. This was the custom in many churches, but not in all.—*Wordsw.*, 21.

his Memento]. The portion of the Canon of the Mass beginning "Memento, Domine, famulorum famularumque tuarum," at which period in the service in ancient times the Diptychs, or lists of saints and others to be prayed for, were recited; hence the *Memento* was called *Oratio super Diptycha*. See references in W. Maskell, *Ancient Liturgy*, 1846, p. 84*n.*, and Bona, *Rerum Liturg.*, lib. II, cap. xiv.

the one halfe . . . did say masse]. That is, each said his private mass while not assisting at the Chapter mass or High mass.

ye high mess tyme]. Probably about 10 a.m., the Chapter mass having been sung at nine.

ther duble furnitures]. So in the case of the High Altar, ch. III, p. 9.

L, pp. 99—102.

Dane Robert Bennett]. After the Dissolution he became first prebendary of the 11th stall, May 12th, 1541. His mother was a sister in the Hospital of St. Mary Magdalene, Durham, in 1532 and 1534.—Memorials of St. Giles's (Surtees Soc.), 245, 246. His account-book from 1530 to 1534 is printed in Vol. 18 of the Surtees series, and there are Bursars' rolls of his predecessors and himself for many years from 1278 to 1541.—Rolls, 484—707. On the title "Dane" (dominus) see p. 93n., and N. E. D.

The Bowcers checker]. There is a small blocked doorway just on the left as we enter the passage from the College to the Cloisters; this seems to have been the entrance to the Bursar's Office.

cole garth]. The coal-yard. The coal house is frequently mentioned in Rolls; see Index, s.v.

all other . . . mayde there accoumptes to him]. See above, on the Obedientaries, p. 274.

*ye Cellerer of the house]. The Cellarer is one of the officers mentioned in the Rule of St. Benedict, and was always an important person in the management of a monastery, though in some places his duties were more extended than they seem to have been in Durham. It is to be noted that the word *cellar* (Lat. *cellarium*, set of cells) originally meant a storehouse or storeroom, whether above or below ground. The monastic *cellarium* was usually in more or less of the vaulting under the western range of the cloister. For Durham, see note on the Great Cellar, ch. XXXIX, p. 259. At Canterbury the "Cellarer's domain" was very extensive, and included not only the usual *Cellarium*, but Prior Chillenden's Guest-chambers, and the Cellarer's Hall or Guest-hall. While the "North Hall" was used for the lodging of the lowest class of pilgrims, that also would probably be included. See R. Willis, ch. vi, and ch. vii, 3. There is a good deal about the Cellarer in Lanfranc; he is to be "pater totius congregationalis," to look after the sick as well as the whole, and, on the day when the sentence of the Rule which relates to him is read in Chapter, he, having been warned beforehand by the Precentor, is to make a feast for the brethren in the frater, preceded by an act of reparation for his own shortcomings, while all are in Chapter.*

The Cellers checker]. William Todd, D.D., was the first prebendary of the fifth stall, and the Cellarer's checker, assigned to him as a prebendal residence, must have been over two apartments shown in Carter's plan as being on the west side of the kitchen, and each covered in by a waggon-vault running east and west. Some part of the Cellarer's stores may have been kept in these. These buildings were swept away in 1849, but the roof-mark of the chamber over them, and other indications, may still be discerned.

a longe greece . . . ouer ye fawldyn yeatles]. This greece or flight of steps must have run east and west and have been carried over the folding gates by an archway; it cannot have run north and south, as did the later stairs shown in Carter's plan. The gates would lead from the *Curia* (now the College) in the direction of the bowling-green, and were probably situated at the south-west corner of the Dormitory, whence a road led northward by the side of the same and under the bridge between it and the upper storey of the Reredorter, shown in Carter's plan.

His office was, etc.]. All this is amply borne out by the extant Cellarer's Rolls, many of which, of dates between 1306 and 1535, have survived. Copious extracts from them are printed in *Rolls*, 1—112.

Dane Roger Watson]. First Prebendary in the second stall, May 11th, 1541.

ye Terrer of ye house]. "The Terrer" does not appear to be mentioned by this name in connexion with other English monasteries, but Du Cange gives some quotations under *Terrarius* and *Terrerius*. He was properly and originally an officer in charge of the lands, but in Durham the Bursar and the Keeper of the Garners received the rents and corn, while the Terrer and Hostillar together discharged the duties of Guest-master. The Terrer's Checker or office cannot now be identified. There are Terrers' Rolls between 1400 and 1512.—*Rolls*, 299—308.

ye geste chambers]. We have a full account of the names and furniture of these chambers in an inventory dated June 8, 1454. The chambers named are, the king's chamber, the knights' chamber, Barry, the water chamber, the new chamber, and the clerks' chamber, besides the summer hall and the winter hall. See *Rolls*, Introduction, xxxii.

two hogshedes of wyne]. These were probably kept in the cellarage now used as the kitchen of the house formerly assigned to the third stall. Among other expenses in the Hostillar's Roll of 1528–9 we find mention of ten hogsheads of red wine at 30s. and 35s., as well as "in vino Malwaset et claret empt. in villa diversis vicibus pro Justiciar' d'ni Regis, d'no Episcopo, et aliis extraneis et hospitibus," 20s. In 1523–4, "in vinoempto . . . pro multitudine adveniencium tempore gwerræ."—*Rolls*, 162, 161.

provender for there horses]. It is not known where the stables were, or where the hay was stored. The Hostillars' rolls regularly mention expenses of "falcacio et lucracio feni" at various places in the neighbourhood, as well as for oats, pease and beans for *præbenda* or provender for horses.—*Rolls*, 113—164.

ye kepper of the Garneres]. A necessary officer in every monastery, but not often mentioned. See *Rolls*, Introduction, liii.

Mr Pilkingtons haule dourres]. Leonard Pilkington, D.D., fourth prebendary of the seventh stall (1567–92), is said to have rebuilt the Granary, which had been made into a dwelling house by Rob. Dalton, B.D., the first prebendary (1541–60). But the original substructure remains.

Mr Bonnies house]. Francis Bunney, A.M., was the fifth prebendary of the eighth stall (1572-1617).

His office was, etc.]. So at Worcester, the *Granetarius* received grain for flour and malt and kept account thereof.—Noake, *Worcester*, 258. There are *Rotuli Granatoris* at Durham of various dates between 1295 and 1534.

where mr Bennetts lodging was]. Robert Bennett, first prebendary of the eleventh stall (1541-58), having been previously monk and bursar; see above, p. 280. The precise site of the maltkiln is unknown.

Dane Thomas Sparke]. First prebendary of the third stall (1541-71). As he was consecrated bishop suffragan of Berwick in 1537, that he might exercise chorepiscopal authority through the whole diocese of Durham, he probably had a deputy to attend to the humbler functions of the Chamberlain of the Abbey. See above, p. 224. There was a regular allowance “pro duabus tunicis furrur’ empt. pro camerario et ejus socio, 20s.; eidem camerario pro botis, 6s. 8d.”—*Rolls*, 197; see Index under Tunics, furred.

ye Chamberlayne]. The Chamberlain (*camerarius*) is not mentioned in the Rule of St. Benedict, but has an important place in Lanfranc and in all accounts of monastic officers. He always looked after bedding and clothes, sometimes also after other matters; thus at Worcester he managed the horse-shoeing, and lighted and put out the lamps in the dormitory. Lanfranc directs that he shall supply horse-shoes for the abbot, prior, and guests. The rolls mention “ferrura equorum et mariscalcia,” provender, summer pasture, harness, etc., of horses.—*Rolls*, 165-198.

The chamberlaynes checker]. This was over the tailor’s work-room, somewhere about the site now occupied by the first house on the right after passing through the great gateway. There are many Chamberlains’ Rolls between 1333 and 1532, in which, under “Empcio pannorum,” occur the annual purchases of large quantities of different sorts of cloth, white and black thread, cost of sewing (perhaps put out), etc.—*Rolls*, 165-198.

Mr Swyft]. Robert Swyft, LL.D., was third prebendary of the first stall, 1562—c. 1599.

stammyne, otherwais called lyncye wonycye]. *Stamine* is from the old French *estamine*, late Lat. *stamina* from *stamen*, warp, thread, used of woollen cloth for monastic garments (Du Cange, s.v. *Stamina*, etc.), or, as here, of linsey woolsey, cloth of linen and wool in combination, used for sheets and shirts. The term was also applied to a shirt made of this material.

they dyd neuer weare any lynyng]. It was said that St. Etheldreda from the time that she came to Ely would never use linen, but only woollen garments. Bede, *Eccles. Hist.*, lib. IV, cap. xvii (xix). This was “a recognised feature of the ascetic life.” See Plummer’s note in his edition of Bede, vol. II, p. 237, and references there given. At a visitation of Tavistock Abbey in 1373 the monks were strictly inhibited by Bishop Brantingham lest any should use “lintheaminibus vel camisiis lineis.”—*Reg. Brantingham*, Pt. I, ed. Hingeston-Randolph,

.. 312. Linen would be more costly, and thought too luxurious, and would want washing oftener than linsey woolsey. The Rule prescribes that the monks' clothes shall be such as can be found in the country where they live, or what can be bought at a cheaper rate. In 1471 Prior Bell sent a circular letter to the various cells expressly prohibiting the use of linen shirts and woollen *caligæ* closed, after the manner of lay-folk.—*Scr. Tres*, p. cccli.

one of the servantes]. From there being at first as few servants as possible, there came, as time went on, to be a great many. At Evesham there were fifty-nine at the Dissolution, while at Durham there must have been at least a hundred. See App. V, p. 144. A hundred or more was the usual number in the larger monasteries. At Worcester, the Chamberlain had a staff of tailors under him in their work-room to the west of the church, and at Durham he had a *cissor* under him.—*Rolls*, Index under Tailors.

the common house]. See above, ch. XLV; p. 270.

The Commoners checker]. Constructed by partitioning off some part of the vaulted undercroft, probably by wooden screens. There are several rolls of the Commoner (*communiarius*) between 1416 and 1535, in which we find mention of the fuel, figs, raisins, etc.—*Rolls*, 285—298.

spices against lent]. Spices and savoury herbs would enable the monks better to relish and digest their food on fast-days. We find that at Winchester the frater's *valectus* provided, at the Collation on vigils, when they fasted, sage, mint, and parsley, in lieu of spices, from the Invention to the Exaltation of the Holy Cross, May 3rd—Sept. 14th, during which time these herbs would be flourishing in the garden. See *Consuetudinary*, ed. Kitchin, 1886, pp. 24, 47; *Rolls*, Index under Spice, Garlic, Onions, etc.

for the keeping of his O]. It was usual for each of the principal officers in a monastery to "keep his O" by singing one of the "great O's" or Advent anthems (see above, p. 270) and providing a pittance or feast. There are several references to these in the Winchester Rolls edited by Dean Kitchin; we there find the *O Prioris*, *Curtarii et Berthonarii*, *Custodis*, *Coquinarii*, and *Hordarii*. The same "O" was not always assigned to the same officer. The custom at Fleury was for the Abbot to have *O Sapientia*, the Prior *O Adonai*, the Gardener *O Radix Jesse*, the Cellarer *O Clavis David*, the Treasurer *O Oriens*, the Provost *O Rex Gentium*, the Librarian *O Emmanuel*, the Master of the Works, who was also Sacrist, *O Virgo Virginum*. Elsewhere the Treasurer usually had *O Clavis* (*Archæologia*, XLIX, 231). The solemn and moderate little banquet may have been a sort of set-off against any fasting that was observed on these last days of Advent. The person of greatest dignity took *O Sapientia*: "Excellentior persona quæ in choro præsens fuerit incipiat Antiphonam . . . post illum . . . gradatim per singulas personas descendendo, usque ad Vigiliam Natalis Domini."—*Brev. Sarum, Cantab.*, cliv, clv. At Durham, however, the first "O" fell to the lot of the Commoner, unless the author of *Rites* be confounding some other "O" therewith, which is not impossible, considering the time at which he wrote. See above, ch. XLV.

fygges and walnutes]. Dried fruits, especially raisins, will to some extent compensate for the absence of flesh from a dietary.

Dane Will'm Watson]. Mentioned above, ch. XLIX, p. 94, as Vice Prior. The two distinct offices of Vice Prior and Prior's Chaplain appear to have been held by the same person at the time referred to.

over the staires]. The Dean's (formerly Prior's) hall is still reached by a flight of stone stairs.

at the Bowcers handes]. It may be noted that the Bursar's checker was situated close by that of the Chaplain. See above, p. 280.

named after this sorte]. It would seem that novices as well as monks were named "Dane"; so Bachelors in our Universities are styled "Ds." for *Domnus*.

LI, pp. 102—103.

before mentioned]. Ch. II, p. 3.

ye visitac'on]. The Visitation at Durham is not mentioned in the Letters on the Suppression of the Monasteries published by the Camden Society, the subjects of which do not extend further north than Yorkshire. Dr. Legh, Ley, or Lee was one of the most active of the Commissioners employed. He was described as "a doctor of low quality," and his proceedings seem to justify the description. See *Dictionary of National Biography*. He was at Selby on the 8th of December, 1537, as was Walter Hendale or Henley. Blythman was at York 15th December, 1537.—*Letters on Suppr. Mon.* (Camden Soc.), 166, 168. They were probably at Durham during the same year, for 1537 is printed in the margin of Harpsfield's *Hist. Eccl. Angl.* (1622), p. 105. The shrine at Bridlington was ordered to be taken down in that year, but the general order was given in the middle of 1538. The sheriffs, magistrates, and other laymen then received commissions to take down shrines and other monuments that were regarded as superstitious and afforded plunder. Wilkins prints the commission for taking down St. Richard's shrine at Chichester.—*Conc.*, III, 840. There are good accounts of the whole business in R. W. Dixon's *History of the Church of England*, II, 69—74, and in F. A. Gasquet's *Henry VIII and the English Monasteries*, 1889, II, 402—413.

woorthie & goodly jewells]. See the lists in *Rolls*, under *Status Officii Feretralii*.

one pretious stone]. The Emerald, valued, with five rings and silver chains, at £3,336 13s. 4d. in 1501.—*Rolls*, 454.

ye chiste . . . bound wth Irone]. This iron-bound chest is not mentioned by Raine as having been found in 1827. It had probably been discarded when a new chest was made in 1541—2.

ye goulde smyth]. Probably one whom the Commissioners took about with them to assist them in dealing with the plunder.

a great fore hammer]. "The large hammer which strikes first; a sledge-hammer."—N. E. D., where see quotations 1543—1894.

vncorrupt]. Doubtless in what is called a "mummified" condition, as bodies have often been found, e.g. those of our kings Edward the Confessor, Edward I, and Charles I, of Thomas Gray Marquis of

Dorset, and of Bishops Lyndwode the canonist, Braybroke of London, and Thirlby of Ely. Several bodies of Capuchin friars in the same dried-up state are now exhibited at their monastery in Rome, and others like them elsewhere.

a forth netts growthe]. Or probably more. It is not likely that St. Cuthbert would pay any attention to his beard during his last sickness.

his vestmentes]. Found in 1827 and still preserved. See Raine, *St. Cuthbert*, 194 ff. and Plates.

his met wand of gould]. The term metewand is usually applied to a measuring rod, but here it must mean a crosier, which, if of gold or silver-gilt, would be carried off by the Commissioners of 1537, and so would not be found in 1827.

when he did breake vpe ye chiste]. He must have broken up three chests, viz. the iron-bound chest above mentioned, the "chest covered with hides" that was opened in 1104, and the innermost chest, covered with carvings, opened at the same time. The two latter were found in 1827, but the outermost chest then found would be one made for the burial in 1541-2, and described as "a new coffin of wood" in a tract written about 1559.—Raine, *St. Cuthbert*, 76, 175; *Brief Account*, 58; *Rolls*, quoted in note below. The greater part of the chest covered with carvings is now to be seen in the Cathedral Library, and is described in the Catalogue of Sculptured Stones, etc., Durham, 1899, pp. 134—156, and Plates 9—13. The broken pieces were taken out of the grave in 1827, and fitted together, as far as possible, in 1898. The cover, sides, and ends exhibit rude but spirited outline carvings. On the cover, Christ with the symbols of St. Matthew and St. Mark over the head and of St. Luke and St. John under the feet. On one end, the Blessed Virgin with the Infant Jesus, on the other St. Gabriel and St. Michael. On one side, the twelve Apostles with St. Paul, and probably St. Barnabas, in two rows; on the other, one row of six Archangels. The figures have their names lightly cut on the wood, some in Roman and others in Runic characters such as were used in England in Eata's time.

alas I haue broke one of his leigges]. He may only have caused a knee-joint partly to come asunder, which would consist with the bones being found "perfectly whole" in 1827 (Raine, *St. Cuthbert*, 213) and again in 1899 (*Archæologia*, LVII, 19 ff.).

ye synewes & ye skine heild it]. As they easily might do in the case of a dried-up body. And when the bones were examined in 1899 some of them showed "much ligamentous matter still adherent," others showed remains of periosteum, and there were further indications that the body had not decayed in a grave in the usual way (*Archæologia*, LVII, 20).

close and saifte keapt]. An iron-bound chest now at the Castle, mentioned above, p. 264, is shown as that in which St. Cuthbert's body was kept, but the tradition may be quite modern and destitute of foundation. It has been argued with great ingenuity by the Rev. W. Brown that, during its sojourn in the Vestry, St. Cuthbert's body was hidden away somewhere in the church, and a "sham St. Cuthbert" made up by swathing a skeleton

and placing on it episcopal robes which may have been taken from the stores of the feretory if not from the very body of the Saint; that by such a pious fraud the real body was secured from profanation, while the counterfeit was buried in St. Cuthbert's coffins in 1541-2, and that the Roman Catholic traditions of the hidden body rest on a sound foundation.—(*Where is St. Cuthbert buried?* Durham, 1897). But the examination in 1899 made the identification of the body, to say the least, highly probable, and this probability was much strengthened by the discovery with it of parts of a skull which was all but certainly St. Oswald's.—*Archæologia*, LVII, 24. Mr. W. H. St. John Hope calls attention to another important point, namely that the cross found on the body in 1827, "deeply buried among the remains of the robes which were nearest to the breast of the Saint" (Raine, *St. Cuthbert*, 211), must have been there, but overlooked, both in 1104 and in 1537, for Reginald does not mention it, and it would hardly have been put on the body at the later date. Therefore the body seen in 1104 was, in all probability, that which was seen in 1537, 1827, and 1899. There is an almost contemporary notice of the opening of the shrine in the tract, c. 1559, printed 1799, on the Origin and Succession of the Bishops of Durham, p. 27, in George Allan's collection of local tracts.

the prior and the mounches buried him]. The original bill of expenses connected with this burial (1541-2) is now hanging in the Library, framed and glazed. For a printed copy and translation, see Raine, *St. Cuthbert*, 179, 180; it is printed also in *Rolls*, 742, 743. Nails and iron bands are mentioned, and were probably for the new coffin, the wood for which would come from the capitular store, and so not be specified. There are entries relating to the marble stone, and the sewing of a sheet, indicating that the interment was carefully and decently conducted. On January 1st, 1542, George Skeles was paid 15d. for $\frac{1}{2}$ days "circa facturam putei S. Cuthberti."—*Rolls*, 742. Harpsfield says that Bishop Tunstall gave the directions for the grave.—*Hist. Eccl. Angl.* (1622), p. 105. The marble base-course of the shrine was used in the sides of the new grave.—*Archæologia*, LVII, 14, 16.

where his shrine was exalted]. The marble substructures of the shrines of St. Cuthbert and St. Bede were removed in 1542; "solut. Johanni Symson pro ablacione tumbae S. Cuthberti et tumbe S. Bedæ pro quatuor diebus ijs. per me Robertum Dalton.—Raine, *St. Cuthbert*, 178n.; *Rolls*, 742.

LIII, pp. 103—104.

defaced by ye said visitors]. "Paid to Rayffe Skelus and iij fellows for takyng away Sanct Bedes Tumbe, 15d."—Raine, *St. Cuthbert*, 178n.; *Rolls*, 742.

his bones being interred]. The plain tomb in the Galilee was probably made at this time. The ground under it was examined in 1831, and at a depth of about three feet below the floor were found a good many human bones arranged in their respective places in a coffin of full size, but by no means the whole number belonging to a perfect skeleton. This was not to be expected, for many of Bede's bones,

real or reputed, had been acquired for other churches, and, indeed, some may have been left at Jarrow when the rest were brought to Durham by Elfred Westou, c. A.D. 1022. For an account of the examination of the grave, see Raine, *Br. Acc.*, 79—82.

the said stones]. These stones are now in the floor between two of the piers near the door to the N.W. corner of the cloisters. The one, with three holes in each corner, measures 4 ft. 6½ inches by 2 ft. 10 in.; the other, without holes, 4 ft. 4¼ in. by 2 ft. 8 in. The cover of St. Cuthbert's shrine ran up and down on rods or staves in the same way.—Ch. II.

LIII, p. 104.

Sacte Marks Day]. Gregory the Great appointed that the "Greater Litany" should be sung in procession on St. Mark's day on the occasion of a pestilence in Rome, and this observance continues in the Church of Rome to this day. The Greater Litany is to be found in the Roman Breviary next after the Penitential Psalms, and it is used also on the Rogation days. See also *Brev. Sarum* (Cambridge), Fascic. II, col. 250, and *Brev. Ebor.* (Surtees), vol. I, col. 931.

commonly fasted]. The penitential character given to the day superseded its observance as a festival. But if St. Mark's day fell on a Sunday or in Easter week there was, in some places at least, neither fast nor procession that year. G. J. Aungier, *Hist. Syon*, 1840, p. 353. For an English rule see Sarum Missal (Burntisland), col. 739.

ye Bowe church]. That of St. Mary in the North Bailey.

LIV, p. 104.

ye ijij Cross daies]. The Rogation days, or three days next before the Ascension Day. The term Cross-days appears to have been connected with the processional crosses and banners bearing crosses that were carried in "beating the bounds," perhaps also with the boundary crosses that were visited in these perambulations. See Ellis's Brand's *Pop. Antig.*, I, 201; *Popish Kingdome*, Englyshed by Barnabe Googe, R. C. Hope's reprint, 1880, p. 53. The Litanies sung on these days were the same as on St. Mark's day.

LV, pp. 105—107.

Sacte Cuthb : Baner]. In 1536-7 we find a payment of 5s. "pro emendacione vexilli Scī Cuthberti per communes Dunelm. fracti."—*Rolls*, 483.

his crutch . . . with a rich myter]. The Priors of Durham had used the crosier and mitre from the time of Prior Berrington. See above, ch. xxv.

Sacte Beedes shrine]. Ch. LII.

the picture of Sacte Oswald]. "Ymago S. Oswaldi argentea et deaurata cum costa ejusdem inclusa in pectore ymaginis" (1383).—*Rolls*, 426.

Sacte Margaretes Crosse]. Probably the smaller of the two Black Rods of Scotland. See above, pp. 18-19. "Una crux que vocatur Sancte Margarete regine Scocie."—*Rolls*, 426.

Lyegaitē]. Formerly Lykegate, *Rolls*, Index under Durham, streets, and p. 933; Likyate in *Scr. Tres*, 117 (1333); Lyegate layne, H. 43; Lidgate, Cos. and H. 44; Ly-gate, *Dav.*; Lidgate, H. editions; "now Bow Lane," MS. addition. Now called Dun Cow Lane.

south baley]. "South" in all the MSS. and editions. But read "North," or, "to the South Bailey."

ye abbey garth]. The *Curia* or great court, now the College.

Image of Sancte Aidan]. Perhaps the head only; "Caput Sci. Aydani ornatum in cupro deaurato et lapidibus preciosis" (1383).—*Rolls*, 433. But an image of the whole figure may have been acquired later.

the goodly riche Jewelles and Reliques]. Some *status* or lists of various dates, printed with the Feretrars' *Rolls*, fully bear out what is here stated.

kyng Richard]. Richard III made oblations at the high altar on St. Brendan's day, 1483.—*Rolls*, 414.

the historie of the church]. *The History of the Church at large*.—Davies. Apparently some unpublished work now lost.

LVI, p. 107—108.

The place grene]. Now called the Palace Green.

the towle borwth]. Bishop Tunstall built a Toll booth "of eslier worke" (ashlar) in the Market Place, and the suffragan bishop Sparke set up a cross, also in the Market Place, where the old Toll booth had stood, namely, near the middle of the "square."—*Scr. Tres*, 155, 156; Raine, *Auckland*, 64n.; Hutchinson, *Durham*, II, 295.

Wyndshole yett]. There was probably a gate at the top of the lane or path that leads down from the S.W. corner of the Green to the Banks, now called "Windy Gap."

sytting on there kneys]. Kneeling, as above, p. 52.

The prior did sence yt]. He censed it, of course. The absurd reading "fetch" is in all the editions as well as in Cosin's MS., but *L.* and *C.* have "sence."

ye Banners of ye occupac'ons]. Those of the various trade guilds.

ye Revestrie]. That of St. Nicholas' church.

Docter Harvye and Docter Whitby]. See p. 251. For documents relating to this visitation in the first year of Edward VI, see Wilkins, vol. iv, pp. 3—26.

he dyd tread vpon it]. And so did Doctor Horne, the dean of Durham, according to Ch. xxxiii, p. 69.

NOTES ON THE APPENDIX.

Appendix I, pp. 109—122.

A description, etc.]. This description is attributed by Hunter, p. 129 of his editions, to "Prior Wassington," but upon no authority. Indeed some of the persons represented flourished long after Prior Wessington's death, and the account seems to have been drawn up as a supplement to *Rites*, for it makes no mention of any of the windows therein described. There is a similar description of the windows at Fairford, "from an old MS.," in Hearne's *Coll. O. H. S.*, V, 244—247.

3 faire lights]. All existing representations known to us show a two-light window in this place, e.g. the plates in Carter and in Billings, and some earlier views. But the description here is so particular that there must have been a three-light window at the time when it was written, unless there be some confusion with another window. All the aisle windows were Norman, with inserted Perpendicular tracery.

a monke in a blew habitte]. The black habit of the Benedictines was usually represented as blue in painted glass, for the sake of pictorial effect and harmony of colour. The St. Cuthbert window at York, for example, is full of "blue monks." Sometimes purple was used, as in the old glass at the Bodleian Library, representing the penance of Henry III.

kneeling upon his knees]. "Sitting upon his knees" is the expression commonly used in *Rites*; see pp. 34, 52, 107.

turrett wyndowes]. The upper lights in Perpendicular or Decorated tracery, such as had been inserted in the Norman windows.

round about coloured glasse]. Apparently a coloured border.

saint Katherine]. See above, p. 195*.

armes of St Cuthbert, etc.]. See below, p. 290.

Bishop Skirlawes armes]. See above, p. 209.

his armes in a scutcheon]. See above, pp. 44, 230.

St Xpofer]. The legend of St. Christopher; see *Legenda Aurea*, xciv; (no lessons in the ordinary English or Roman Breviaries) was one of the most popular of all in the Middle Ages, and representations of him abounded. Gigantic images of the Saint crossing the stream with the Infant Christ on his shoulders, and grasping the staff, were often placed in conspicuous situations, with the inscription, "Christophori sancti faciem quicumque tuetur, Illa nempe die non morte mala morietur." There is a very fine example in glass at All Saints', North Street, York, having these words on a scroll over his head, "Cristofori d'ns sedeo qui crimina tollo."

10 knotts]. Devices in pattern glass. The same term was applied to ornamental flower-beds. Alicia Amherst, *Gardening in England*, 1895, pp. 83, 122, 209.

the picture of god, etc.]. Doubtless the usual representation of the Holy Trinity, commonly including the Dove, not here mentioned.

armes of the nevills]. This being one of the windows of the Neville Chapel. Canon Greenwell quite well remembers these windows, and the Nevilles' arms in them (*gules a saltire silver*).

ye hind at his feote]. Referring to the beautiful legend of the hunted hind protected by the saint (*Legenda Aurea*, cxxv; *Brev. Rom. et Ebor.* September 1).

St Katherine]. See above, p. 195*.

ye order of St Bennett]. See Appendix III, p. 124.

the priors within]. "ffryars" in H. 44, Hunter, etc., an obvious mistake, for there were no Friars of the Benedictine Order.

houghells altar]. Endowed with land at Houghal, near Durham, as the adjoining altar was with land at Bolton in the parish of Edlington, Northumberland.—Greenwell, 55ⁿ.

St Xpofer]. See above, p. 289.

ye picture of St Leon'de]. There is a figure of St. Leonard in painted glass, probably from the Cathedral, possibly this very one, now inserted in the staircase window of the house belonging to the second stall, now occupied by Canon Tristram. A coloured engraving of it was published by William Fowler, of Winterton, in 1806.

ye old seat]. The long form mentioned p. 34.

a casement]. An opening portion; Hunter has "casemond" here, and "casemund" occurs in 1556 (N. E. D.).

a monke traueyling, etc.]. For the story here represented, see Bede's *Life of St. Cuthbert*, ch. x, or the *English Metrical Life*, p. 49. The same story has often formed the subject of pictorial representations. See *Yks. Arch. Jrnl.*, IV, 305, XI, 493.

armour in blew colours]. Here the blue glass would indicate polished steel.

& seu'all armes in scutcheons]. The arms attributed were, for St. Cuthbert, *Az.* a cross patonce *Or* between four lions rampant *Arg.*; for St. Oswald, *Gu.* a plain cross between four lions rampant *Or*; for Our Lady, *Az.* a heart *Gu.* winged *Or* transfixed by a sword in pale proper; for St. George, *Arg.* a plain cross *Gu.* See Longstaffe in the *Herald and Genealogist* of 1872. Dugdale in 1666, in his Church Notes in the Heralds' College, describing the Durham glass "in australi fenestra alæ australis," gives the two latter only, the two former having probably been removed. At the present time the above arms, with the exception of St. George's, are in a window at the Deanery, and have probably been taken from the Cathedral.

part of the Crede]. The legend assigning an article of the Creed to each Apostle is of course mediæval, not primitive. Two sermons among the Pseudo-Augustinian works (CCXL, CCXLI, alias *De Symbolo*, iv, v, Migne, *Patrol. Lat.*, vol. 39, pp. 2189, 2190) assign to each Apostle an article, but only five articles are given to the same authors in the two discourses. The legend, with a list of apostles and articles, is

given in the *Rationale of Durandus*, lib. IV, cap. 25. No one order seems to be strictly followed in mediæval art ; most of the Apostles have the same articles, but some are subject to variation. There is a list in *The Myrroure of Oure Lady*, E. E. T. S., 1873, p. 312.

St Leonard]. See note, p. 290.

Thomas Moresbie]. Thomas Moreby was Cellarer in 1419 (*Rolls*, 56), and in 1459 there were two *patellæ* called Moreby, probably his gifts or acquisitions (*Ib.*, 89).

Wm Drax]. Prior of Coldingham, 1417-1441. The mention of the crosier in the hand of a Prior of Coldingham, which was only a cell of Durham, is remarkable.

prioresse]. St. Ebba was Prioress in the double monastery of Coldingham.

St Wm Bushop]. St. William, archbishop of York.

Thomas Rome]. Sacrist 1405-25. Frequently mentioned in the *Rolls* ; see Index thereto under his name.

The 9 Altars]. For notices of the North and South windows, see above, p. 3.

a crosse division]. The Lancet windows in the Nine Altars were all provided with Perpendicular tracery, and, being lofty, required transoms. This tracery has been renewed at the South end.

Cloyster windowes]. Described above, ch. XXXVI, p. 76.

blowing his horne]. St. Oswald's ivory horn was among the relics preserved at Durham.—*Rolls*, 431.

with a scepter]. St. Oswald's ivory sceptre was also among the relics.—*Rolls*, 426.

a faire crowne of gold . . . a bush of ostrich feathers]. The palatinate coronet and plumes used by Bishop Hatfield and his successors. See Longstaffe on the Old Official Heraldry of Durham in the *Herald and Genealogist*, 1872, and the Plates of Seals in Surtees' *History of Durham*.

St Katherina]. See above, p. 2, and the notes thereon, p. 195.

St Margaret]. See *Legenda Aurea*, No. lxxxviii ; *Brev. Sarum et Ebor.* 20 July.

drawen vp by wyndowes]. That is, by a windas or windlass ; (pully, H. 45 ; windowes, C.).

Mary Magdelene . . . iudged to die]. The Rev. Father Poncelet, S.J., the Bollandist, who has kindly examined all the printed texts relating to St. Mary Magdalene, has not found anything like this incident, and he thinks it probable that we here have some confusion with another saint, though the particulars given are not precise enough to enable us to say what saint.

saint Edmond]. The archbishop, not the king, as appears below. For the legend here referred to, see *Nova Legenda Angliæ*, Oxford edition, in which, as in the edition of 1516, the saints are entered in alphabetical order, vol. I, p. 317.

fadowmed]. Fathomed, *i.e.* encircled by extended arms. See Fathom, *v.* in N. E. D.

his beheading]. The picture no doubt represented the beheading of St. Paul.

altar of St Aydaine]. Add, "and St. Helen."

carried to Heaven by two Angells]. See *Yorks. Arch. Jnl.*, IV, 287; Bede, *Vit. S. Cuthb.*, IV; *Engl. Metr. Life*, 36, 37; Appendix No. IV, p. 142.

St Elinor]. A mere mistake, of course, for "St. Helena."

in her armes]. This must be a clerical error, corrected in H. 44. The picture was probably a representation of the Holy Trinity.

8 severall orders]. Nine orders are reckoned, the seven here named, together with Thrones, and Virtues, which, with the six pictures mentioned in the text, would make up the "eight several pictures." Nine pictures could not have been got in, so one was made to represent Cherubim and Seraphim. The two omitted Orders may either have disappeared from the window, or may have been accidentally omitted in the description.

Appendix II, pp. 122—123.

Anno Domini 1448]. The Sacrist's roll for this year is not extant, and the Feretrar's Roll contains nothing relating to the royal visit. Over the heading of the Hostillar's roll is written "Adventus Regis," and a white horse was bought "de uno cursore d'ni Regis." The Bursar's roll of the previous year has entries relating to correspondence with the king, but the roll for 1448 is lost.

F. C. *vj^o kal: octobris].* In 1448 the Dominical or Sunday Letter was F, therefore C was the letter of Thursday, Sept. 26, or *vj kal. Oct.* See Aug. De Morgan's *Book of Almanacks*, pp. vii, 5, 21.

Appendix III, pp. 124—136.

Inscriptions beneath the Figures]. This article is given as in the edition of 1842, but with some corrections, and references to the MS. In that edition the paragraphs relating to local saints are given entire, the rest being represented by the headings only, or by short abstracts. The present editor copied the whole of them with the intention of printing them in this edition, but as they would occupy about forty pages, that plan has been abandoned. And as it is probable that the inscriptions on the screenwork were simply what appear here as headings, and that the explanatory paragraphs never appeared in the church at all, there seems the less reason for introducing them here. Those relating to the local saints, however, may as well remain as specimens showing what the others are. They are all copied in full, but incorrectly, in MS. *Cosin B. II, 2.* It does not seem necessary to annotate them fully, as they hardly seem to come within the scope of the present work.

per Barlaam conversus]. Barlaam is said to have been a monk in India in the earliest period of monasticism, and to have converted Josaphat, an Indian prince.—*Dictionary of Christian Biography.* Barlaam and Josaphat are commemorated in the Roman martyrology, Nov. 27. John Damascene is the primary authority concerning them.

Ex Libro de fundacione, etc.]. The reference is to Symeon, *Eccles. Dunelm.*, lib. II, cap. i.

commisso gravi prælio]. The famous "Battle of the Standard," fought in 1138.

monachico habitu est indutus]. This took place in the Cluniac monastery at Pontefract, in 1140.—*Fasti Ebor.*, 208.

Ex Pollicronica]. The *Polychronicon* of Ralph Higden, compiled in the fourteenth century.

munusque amoris depositus]. Ethelwold's present may possibly have been the stole and maniple still in existence. See Raine, *St. Cuthbert*, 208*n.*, and 53. But the gift may have been that of a relic.

Ex Historia Aurea]. The *Historia Aurea* is extant in three sets of MSS., namely MSS. Lambeth 10—12; MSS. C.C.C.C. 5, 6; and MS. Bodl. 240. It was compiled by John of Tynemouth in the fourteenth century; he also wrote, in its original form, the *Nova Legenda Angliae* commonly attributed to John Capgrave. See the Introduction to the edition of the last-named work issued by the Clarendon Press in 1901, pp. lv—lviii, and ix—xi. That the fine copy of the *Historia Aurea* now at Lambeth is presumably the one that belonged to Durham Abbey is shown by the beginnings of the second leaves, which are recorded in *Catalogi Veteres*, p. 56.

Tymensis episcopus]. Of Thmuis in Egypt? Two persons of the same name seem to be confounded here. See *Dictionary of Christian Biography*, under Serapion, 9, 10.

Ruspensis ecclesiæ episcopus]. "The little town of Ruspe (or Ruspae), a small sea-port on a projecting spur of the coast, not far from the Syrtis Parva—lat. 35° 1', long. E. 11° 1'."—*Dictionary of Christian Biography*.

Et ex vita ejusdem]. The reference may be to a Life of St. Eata that has been printed, from a York MS., in *Miscellanea Biographica* (Surtees Soc.), 121, also in Raine's *Hexham*, I, 211. It is merely a compilation from Bede.

Et ex Libro, etc.]. Symeon; see above.

ingressum mulierum . . . interdixit]. See note on ch. xxii, p. 228.

ex vita ejusdem]. The Life of Benedict Biscop in Bede's *Historia Abbatum*, in his *Opera Historica*, ed. Plummer, I, 364—377.

Appendix IV, pp. 137—143.

Scripturæ sub Imaginibus Regum]. In the case of these inscriptions under figures of kings and bishops, as in that of inscriptions under figures of saints referred to in the note on p. 292, it seems hardly likely that the explanatory paragraphs appeared on the screens in the church. This list is quite different from those on pp. 20—22; see note, p. 212.

legem Cuthberti]. "Lex Cuthberti" was a term applied to any particular law by which the men of the Bishopric were governed. For another of these laws, see p. 138, paragraph 2, and there is one in *Scr. Tres*, Appendix, No. cccxxxii. Symeon speaks of Athelstane's confirming "leges quoque et consuetudines ipsius Sancti quas Avus ejus Rex Elfredus et Guthredus Rex instituerant," and of his

brother Edmund's confirming them again.—*Eccles. Dunelm.*, II, xviii. “Sac, et Socne, Tol, et Team, Infangenthef,” and “Wrecch,” are mentioned in the false charter of William I printed in the *Feodurium*, p. lxviii. The other terms as here stated to have occurred in the inscription are corrupt forms handed down to the time when the inscription was made, and wrongly copied, perhaps again and again, by persons to whom they were unfamiliar. Our sole authority for them is the MS. of 1660. The Rev. Charles Plummer suggests a possible reading something like this, “Mid fullum fréodóme, mid wrece, mid wite & were” (fines and wergilds, or, perhaps, “mid wrece & wite mid útware & inware,” though he knows no authority for this last word), “mid Sac et Socn.” In any case, he says, the original cannot be as early as the time of Edmund, and must be a forgery.

Appendix V, pp. 144—147.

Liberatura specialis, 1510]. Not collated, as the Bursar's book from which it was taken has not been found. One great point of interest about this appendix is that it gives us a complete list of all the servants of the monastery. For other references to Liveries, see *Rolls*, Index under the word. Most of the descriptions explain themselves; a few may require explanation.

valecti]. Upper servants.

popinario]. *Popinarius* is properly a cook or victualler. In the Bursar's Roll of 1510–11 we find “Et in uno magno vase vulgo a mele pro Pompenar' d'ni, 6d.”—*Rolls*, p. 661. In that of 1511–12 *Popinario* seems to correspond to *valecto promptuarii* in that of 1536–7, *Ib.*, 703n. The *popinarius* had a *gromus popinæ* under him; see p. 146.

cator]. A Cater; now called a Caterer or provider. See *Rolls*, 902.

parve domus Bursarii]. This was a sort of store-room. See *Rolls*, Index.

cowper]. A couper; one who buys and sells, barters or deals, as does a “horse-couper.”

barngreif]. The “grave” or steward of one of the Abbey barns.

gromi]. “Grooms” or inferior servants.

fyshuke]. Not explained, unless it should be *fyshare*, fisher.

sethar]. Seether or boiler. See *Rolls*, under Seether, the.

bowter]. A bolter; one who sifts meal.

bagman]. See *Rolls*, 551, 703; the Baghorse is frequently mentioned, see Index to *Rolls*. Bagsaddle and Bagsaddletrees also occur. The bagman doubtless went about with the baghorse, but what the bags contained does not appear.

palesser]. The *palicerus*, or park-keeper, or rather, perhaps, the paling-keeper. Sir Thos. Gargrave, writing of the Old Park at Wakefield in 1574, mentions “fees to the keeper and palester.”—J. J. Cartwright, *Chapters in Hist. of Yks.*, 1872, p. 74. Hence the surname Pallister, or Palliser.

singyll clothe]. See below, “2 singill pece contin. 18 uln. dowbill.” The meaning is not clear. Perhaps the “single” was of a certain breadth and the “double” twice the breadth. A piece of “pannus strictus” contained 11¾ ells of “singill.”

lathami]. Of the latomus or stone-cutter.

panni generosorum]. The Rolls contain many particulars of these and of cloths for the liveries of other officers and servants. See the Index under Pannus, Panni, Cloth, Clothes, and the Introduction, pp. iii, v. . . . preste]. Probably the priest who said mass at Magdalens and Kimblesworth, and was also schoolmaster, p. 91.

sad]. Cloth of sober hue.

Appendix VI, pp. 148—158.

*Indulgentiae]. Dr. Raine's abstract is here printed as in the edition of 1842 without a verbatim collation. But a few corrections have been made from the original MSS. and seals. The explanation of Indulgences now current is, that an Indulgence is "a remission of the punishment which is still due to sin after sacramental absolution, this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior."—Amort, quoted in Addis and Arnold's *Catholic Dictionary*, 1884, and in the N. E. D.*

*Galwathie]. Of Candida Casa, Whithern, or Galloway.—R. Keith, *Historical Catalogue of the Scottish Bishops*, 1824, p. 271.*

summa dierum ecc et xxxta dies]. That is, the lawful superiors "applied the treasure of the church" to those who contributed to the fabric, in such a way that 430 of the days of canonical penance due according to the ancient discipline of the Church were relaxed or "excused," so to speak, provided further that the required conditions existed in each case, namely, to be in a state of grace, etc. Theologians now carefully guard against the idea that indulgences (as, e.g. for a year, or a month, or forty days) had reference to periods of penance to be undergone in purgatory. But what ideas were connected with them in the popular mind in the middle ages it is perhaps impossible for us now to know.

Augustaldens]. Of Hexham.

H. Elyens]. Hugh Norwold, bishop of Ely 1229–1254.

Candidæ Casæ]. Of Whithern or Galloway.

Breynensis]. Of Brechin.—Keith, 159.

Egdunensis]. Probably for Enhegdunensis, q.v. infra.

Catanensis]. Of Caithness.—Keith, 210.

Ergadiensis]. Of Argyll.—Keith, 286.

Alnecrumb]. Now Ancrum, on the river Alne or Ale, in Roxburghshire. The Bishops of Glasgow had a rural palace there.

*Laudocensem]. "Laodicensis" on the seal, i.e. of Laodicea.—Stubbs, *Reg. Sacr. Angl.*, 1897, p. 195.*

G. Archiepiscopum]. Godfrey de Ludham, 1258–1265.

Rathbotensem]. Of Raphoe.—Stubbs, 205.

Archadiensem]. Probably of the Orcades or Orkney. There was a Peter bishop of Orkney in 1270–84.—Keith, 220.

Enhegdunensem]. Of Enaghdon, in Ireland.—Stubbs, 208.

Appendix VII, pp. 159—160.

The following are the present occupants of the prebendal houses. That of Stall 1.—C. Hodgson Fowler, Esq., Architect to the Dean and Chapter. 2.—Dr. Tristram. 3.—Dr. Farrar. 4.—Dr. Kynaston. 5.—House destroyed; the Loft is the Librarian's room. 6.—Chapter Offices. 7.—Dr. Body. 8.—Choir School, etc. 9.—Destroyed. 10.—Archdeacon of Durham. 11.—Ralph Simey, Esq. 12.—Archdeacon of Northumberland.

- No. 1. This house probably represents also the tailors' shop, called le Sartre, or Sartrina; there is still an old walled garden at the back of it, and we find mention of a garden at the Sartry called Paradise; this garden had a wall round it. There was also a well.—*Rolls*, 167, 170, 180, 186.
- No. 2. At the back of this house there still remains the west end of a mediæval building with two buttresses. The great kitchen fire-place probably dates from the sixteenth century. On the south side are some seventeenth-century windows, blocked up. "St. Leonard," p. 290, is in the principal staircase window.
- No. 3. For the Guest-hall, see ch. XLVII and notes. In V. Bek's general view of Durham (Bodl. Lib., Gough Maps, etc., 7) is shown, as occupying the site of the guest-house, a lofty mansion with a long row of dormer windows.
- No. 4. The whole of the west side of this house up to the floor of the top storey is ancient, and retains original buttresses, shafts of wardrobes, etc.
- No. 5. This house was partly constructed in the southern end of the great dormitory, where some wall-paper purposely left on some of the roof-timbers shows where the garrets were. Some part of the adjoining dormitory retained its tiled floor, and served as an indoor playground for children and for drying clothes. See ch. XLIII and notes.
- No. 6. Some early walling remains in the basement.
- No. 7. In the basement on the north side is an outer doorway with a shouldered arch, and there is a similar doorway within, leading into cellarage. There is a building at the back about 53 feet north and south by 30 ft. east and west, in the eastern wall of which are Decorated windows of two lights, and there are buttresses at the south end. On the west side are responds connected with the arches named in No. 9, which abutted on this wall. The arms and initials seen in 1758 are not visible now, but they may be concealed. "Sharp's MS." has not been identified.
- No. 8. The walls of this house seem to be almost wholly original, and there are buttresses on the north, east, and south sides. It joins No. 7 on the West, and both houses have the same cellarage, with a row of round columns.
- No. 9. The destruction of this house has revealed some ancient arches, etc.; these have never been satisfactorily identified with any known building.

No. 10. The west wall of this house is ancient up to a considerable height, and is well seen from the path below, with its original buttresses, latrine-shafts, etc. On the east side are some small sixteenth or seventeenth century windows, near the ground.

No. 11. The old walled gardens and a fountain, probably Dr. Pickering's, still remain at the back of the house. There is some walling of uncertain date in the cellars. But on the west side is a building about 130 feet north and south by 40 feet east and west, with early walls and corner buttresses up to the top.

No. 12. This house presents no ancient features. It is said that the Hon. Anchitel Grey (1809-1820) once requested a Minor Canon not to remain uncovered before him in the open air, but that the latter continued to stand hat in hand, according to the then custom in the College. The Minor Canon, however, was also Chaplain of the jail, then in the old gateway at the top of Saddler Street, where one day Mr. Grey stood uncovered before him, saying, "I am within your jurisdiction now, Sir."

Appendix VIII, pp. 161-168.

the person to whom, etc.] James Mickleton, of the Inner Temple, Esq.

R. Gale]. Doubtless Roger, son of Thomas Gale, the well-known scholar and antiquary, Dean of York 1697-1702. The Dean's sons Roger and Samuel were both antiquaries.

a bishop that he do's name not]. Wood says in *Athenæ Oxon.*, II, 904 (ed. 1721): "The private Character given of this Book at its first Publication, by a severe Calvinist and afterwards a Bishop, which I have seen written under his own hand, runs thus, *Liber hic*," etc., as in text. Hearne gives the name of the bishop, thus, "Before the Copy in ye Publick Library Bp. Barlow has put this Remark, *Liber hic*," etc.—*Collections*, O. H. S., I, 95. The reference is no doubt to Thomas Barlow, bishop of Lincoln 1675-91, who had been Bodley's Librarian 1642-60. Another person who was afterwards a bishop, namely White Kennett, bishop of Peterborough 1718-29, writing in 1693, calls "Rites" an "ignorant and pitiful Legend."—*Life of Mr. Somner*, prefixed to Brome's edition of Somner on Roman Ports, etc., p. 21. Another antiquary who was afterwards a bishop, namely William Nicolson, bishop of Carlisle 1702-18, shows a better judgment in saying of the edition of Davies, "Nor is this last mention'd Piece such an *ignorant and pitiful Legend*, as a very worthy Person has represented it; since there's no where extant so full and exact an Account of the State of this Cathedral, at the suppression of Monasteries. The Author seems to have been an Eye-witness of all that pass'd at that time; and his Descriptions of such Matters as are still remaining, appear to be so nicely true, that we have great Reason to credit him in the rest."—Nicolson, *English Historical Library*, Pt. II, p. 130.

Hugo Derlington]. In 1264 he made "magnum campanile, organa grandiora."—Graystanes in *Scr. Tres*, 46. For other notices of the earlier organs, see Index to *Rolls*.

John Brimleis]. See note above, p. 231.

William Brown]. His name appears in extant Treasurers' books, 1577-1604, but *William Smythe* comes in 1594-98. He was a Petty Canon, and organist 1588-98. See *Rolls*, 733 and note. *Robert Masterman* appears in the books 1580-81 and 1588-89. These two appear to have acted for Brown and to have received the payment, 1580-98.

Edward Smith]. In the books 1609-10. In 1612-13 the payment (£10) is entered, but no name is given. Book 1611-12 might have named William Smith the elder, and Dodson, but it is lost.

Richard Hutchinson]. In the books 1614 to 1636. The books 1637 to 1660 are lost, but it is hardly likely that any were kept, or that the organist's place was filled up, from the death of Hutchinson in 1646 to the Restoration in 1661. Hutchinson enjoyed a high reputation as an organist, "præexcellens fuit Organista" (Mick. MS. 32, fo. 55v), but he was not always so well-conducted as might have been wished. We find in the Chapter Acts that "In regard of Richard Hutchinsons frequent hanting of Aile houses and diuers other his evill demeanors, And especially for the breaking of the head of Toby Broking one of the singing men of this Church wth a Candlesticke in An Ailehouse, wounding him verie dangerously," he was reprimanded by the Dean and warned to expect expulsion if he did not amend.—*MS. Chapter Acts*, 1 Apr., 1628, fo. 66. On 7th May following, Henry Palmer was appointed as his deputy for the tuition of the choristers, but he is still to be ready by himself or his deputy to teach them to play on the virginals or organs on certain days. And the Chapter pardon him a certain debt of £10, fo. 67. Leonard Calvert appeared as Organist in the Treasurer's account of 1634, according to Randall's MS., but the account book is not now to be found. Calvert was probably put on as a deputy for Hutchinson.

John Forster]. In the books 1661 to 1677. "Choristas docuit in Claustris Cath. Eccl. D."—Mick. MS. 32, fo. 55v.

Alexander Shaw]. In the books as Organist 1678-80, with John Nichols as Master of the Choristers for the same time.

William Grigg]. William Greggs appears in the books as Master of the Choristers and Organist 1682-1710. "It was agreed by the Chapter on 1st Dec., 1686, that Mr. Greggs the Organist have leave for three months to goe to London to improve himselfe in the Skill of Musick."—*Acts of Chapter*. "Choristas docet in Claustris predictis. Qui Will's constitutus Magister Scholæ pro plano Cantu, et arte scribendi. Que quidem Schola pro prefato Magistro et Scholaribus suis situata est super Viretum Palatii D. ibique edificata et fundata fuit per Tho. [Langley 26] Ep'um D."—Mick. MS. 32, fo. 55v. On a plain stone inserted in the south wall of the chancel of St. Mary's in the South Bailey is the inscription, "Here Lieth ye Body of Mr William Greggs Late Organist Of ye Cathedral Church at Durham who died ye 15th day of October 1710 in ye 48 year of his Age was Son of Jo. Greggs gent. of York & Sufferer for K. C. I." James Heseltine, aged 19 years, succeeded Greggs; he died Jan. 28, 1763, and was buried in the Galilee. Thomas Ebdon succeeded in July following, and died "23d of Septr, 1811, aged 73, having been, during 48 years,

Organist of this Cathedral" (Mon. Insc. to family, St. Oswald's Churchyard). Charles Clarke was appointed November, 1811, and went to Worcester in 1814. William Henshaw was appointed November, 1813, and retired in January, 1863. The present organist, Philip Armes, Mus.Doc. Oxon., and Professor of Music in the University of Durham, was appointed in November, 1862.—MS. Randall 60, p. 72, corrected from Treasurers' books and Chapter Acts. The notes in the text from Brimley to Greggs appear to be translated from the section "De Organistis" in Mick. MS. 32, fo. 55v.

[*The third pair of Organs*]. See above, ch. ix. One of the smaller organs was given to Bishop Neile in 1622. "Graunted the right hono'able the lord Bpp. of Duresme one of the lesser Organes in the Church and he to make Choise of the said organe."—*Chapter Order*. The bishop would seem to have chosen "the Cryers," for the White Organs were played on in 1636 and the case remained till 1650.

[*whether great Organ was made*]. Probably the one referred to in 1630 in the articles objected against Cosin and others; "you have built a new payre of gorgius organes, which have cost at least 700*li.*"—*Cosin's Corresp.*, I, 167. This organ, which is shown on the north side of the choir in Hollar's view of the interior, was made by Robert Dallam, the famous builder; its "chair-organ" was removed to the church of St. Michael-le-Belsfrey, York, in 1687, Father Smith having then built a new one for Durham.—Hopkins and Rimbault, *The Organ*, Lond., 1877, pp. 71, 81. In one of the letters referred to in the note just below, on Father Smith, he says, "The littell cher organ went to York . . . As for the grat organ, I will sell at anny rate as it is, for to mak it a good organ will cost monnes."

[*In 1641*]. It is stated a little below that they remained till 1650.

[*Dean Balcanquall*]. The Dean fled with precipitation when the Scots entered the Bishopric in 1640. Hence the local saying, "Runaway Doctor Bokanki."—*The Bishopric Garland*, 74. But it was a little hard on the Dean that he should become the subject of a popular saying like that, when both he and so many others were plundered, sequestered, and obliged to fly for personal safety, the Cathedral turned into barracks and wrecked, and the whole establishment broken up until the Restoration in 1660.

[*ernard Smith*]. Or Schmidt, the celebrated organ-builder, born in Germany about 1630, and commonly styled "Father Smith," to distinguish him from two nephews, and in compliment to his abilities. The organ which he made for Durham Cathedral was built under an agreement with the Dean and Chapter dated August 18th, 1683 (*Misc. Cart.* 5990*). He was to receive £700 at three several payments, and to take Dallam's old organ. He was further to have £50 for painting and gilding. He received £233 6s. 8d. on the day of the agreement, the same again September 21st, 1685. The receipts for the third payment and for the extra £50 have not been found. There are two very interesting letters from him, relating to this business, in Surtees Soc. *Miscellanea*, 1861, 186n. This fine instrument was an F organ, with quarter tones, and had nineteen

stops. The case, as it stood on the choir-screen made at the same time, was a grand and stately work, surmounted by huge mitres and the arms and supporters of Bishop Crewe, now at the Castle. The pipes were richly decorated with scroll-work, cherubs, and heraldic devices. In 1747 the organ was altered by Jordan, the inventor of the swell, and was then provided with that adjunct. For the heraldic devices on the pipes, see *Proc. Soc. Ant.*, Apr. 16th, 1874, p. 177. On January 15th, 1748-9, it was "Agreed to have the Organ New Painted, Silver'd & Lacker'd. And that Smales the lame Boy be Employed under the Direction of Mr. Taylor to do the Same, Mr. Taylor undertakeing to gett all the Materials for the Workmanship at a Sume not exceeding Twenty pounds, and the Said Smales Undertakeing to do the Work in a compleat manner for the further Sume of Twenty pounds."—*Chapter Act Book* (MS.), p. 107. Some of the armorial designs have been repainted in a very unskilful way, and it may be that Smales's work was found to be unsatisfactory, and the old decoration allowed to remain where it had not been meddled with. It was long the custom to wash Father Smith's pipes with strong ale once a year; this gave them the appearance of having been varnished. After having been repeatedly altered, and (in 1847) removed to the arch in the quire where Bishop Lightfoot's tomb now is, the old organ had become unserviceable in 1873; the present organ by Willis was then provided, and set up on both sides of the quire.

the ancient Song Schools]. Previously the Sacristy or "Segresters Exchequer"; see above, pp. 18, 97.

yett to be seen]. Not now to be found.

an Addition of the editor John Davies]. Davies gives the date 1639, but it is 1589 in the Roll, our earliest authority, and in other MSS. and editions.

collected in 1593]. There is no reason to doubt that the whole work is of this date.

*given by Prior Fosser]. It does not appear on what authority, beyond that of its inscription, founded, perhaps, on an earlier one, this statement is made. The bell is not mentioned among Prior Fosser's many benefactions recorded in *Scr. Tres* and Appendix thereto.*

*Febr. 1631-2]. There is a Chapter Order of this date for the bells to be cast by Humfrey Keyne. He belonged to a firm at Woodstock.—A. H. Cocks, *Church Bells of Bucks.*, 165.*

*built by Bp. Skirlaw]. It was the lantern at York, not that at Durham, which was in great part built by Bishop Skirlaw.—*Scr. Tres*, 144.*

Hugh Derlington]. It was a much earlier campanile that was made by this Prior. See note above, p. 297. The present lantern was built c. 1470, and the belfry stage c. 1490.

Dr Spark]. See above, p. 224.

v. p. 67, 68]. I.e. of Davies's edition.

*came out of Lancashire]. Robert Oldfield may have been doing work in Lancashire previous to his coming to Durham, but he was doubtless the Robert Oldfield connected with the family of founders of the same name at Nottingham. See T. North's *Church Bells of Beds.*, 70.*

St. Margarettes bell]. The bells were all recast in 1693, and the inscriptions of that date are given in Hutchinson's *Durham*, II, 238n.

Unguis Griffonica]. Now in the British Museum (not at Kensington). It is the horn of an ibex, 3 ft. 11 in. long, and 8½ in. round the base, on which is a silver band with the inscription ✶ GRYPHI VNGVIS DIVO CVTHBERTO DVNELMENSI SACER. This band, which seems to have been made in the sixteenth century, probably replaces an earlier one.—*Proc. S. A. Lond.*, Feb. 22, 1883. Among the treasures in charge of the Feretrar were "duo unguis griffonis."—*Rolls*, 426; see above, p. 276.

buried it at the foot of the Stairs]. This is one version of "the secular tradition," which led to a thorough exploration being made in 1867, when nothing was found. On the traditions, see *Archæologia*, LVII, 17—19, and above, p. 285, last note.

Appendix IX, pp. 169—170.

very probably his Effigie]. Nothing of the kind. It is the effigy of a woman, and the "purse" in her hand is perhaps a glove (Raine, *Brief Account*, 64n.). It is more likely that it is a part of her dress. On the legend of Hobb of Pelaw, see *Metr. Life of St. Cuthbert*, Intr. xii. Bishop Philip "extra septa ecclesiæ in loco non consecrato a laicis sepultus est."—*Scr. Tres*, 26.

Appendix X, p. 171.

j paxbrede]. See above, p. 200.

Appendix XI, pp. 172—191.

albis paratis]. With appareled albes. "Alba parata, alba phrygio opere intexta; brodée; ol. parée."—D'Arnis.

cum psalmis familiaribus]. With the usual psalms?

in fine libri]. At the end of this Durham missal. See above, p. 179; MS. ff. 486v., 487.

in ordinali]. "Ordinale, i.e. Librum, in quo ordinatur modus dicendi et solemnizandi Officium Divinum."—Lyndwood, *Provinciale*, Lib. III, Tit. 27, *Ut Parochiani*. "Ordinale Sarvm, sive Directorium Sacerdotum (Liber, quem Pica Sarum vulgo vocat clerus)" has been reprinted by the H. Bradshaw Society in two volumes, 1901, 1902.

incenset cereum]. The Paschal candle. "Hic accendatur cereus de novo igne, nec extinguitur usque post Completorium diei sequentis. Et ardebit cereus Paschalis continue per hebdomadam Paschalem ad Matutinas et ad Missam et ad Vespertas. Similiter fiat in Octavis Paschæ," etc.—*Sarum Missal*, Burntisland, 1861—83, col. 341†.

NOTE ON THE SUNDAY PROCESSION.

By W. H. ST. JOHN HOPE, M.A.

The Sunday procession took place before high mass after the *benedictio aquæ*, and consisted in visiting and sprinkling with holy water all the altars in the church, and the various buildings grouped round the cloister, concluding with a "station" before the great rood in the nave.

During the procession, in which the whole convent took part, an anthem was sung, and at the station before the rood the bidding prayer was said, followed by the Lord's Prayer, etc. and prayers for the dead. The procession then passed on to the quire, singing a respond the while; and the whole was concluded with a collect said in quire.

We have no information how the Sunday procession was done at Durham, but the minute directions in the Salisbury *processionale* and the Cistercian *consuetudines* help us to understand what was the usual practice. The route here suggested can therefore only be regarded as a possible one.

For the blessing of the water, a procession had already entered and taken its place before the high altar, consisting of the priest for the week, with the gospeller and epistoler, the censer and the two taperers, and an acolyte bearing the cross, together with two boys, one carrying salt and the water to be hallowed, the other the book for the priest to read from. The monks and novices occupied their places in quire.

After the blessing of the water, which was done in the presbytery before the altar-steps, the priest went up to the altar and sprinkled it. He then passed through the north door of the "French Peere" into St. Cuthbert's Feretory, and, after sprinkling the little altar at the head of the shrine, returned into the presbytery through the south door. In descending the altar steps the priest sprinkled the ministers and others who had entered with him, beginning with the cross-bearer; then coming down to the quire step he sprinkled the convent. During the giving of the holy water, an anthem was sung by the monks.

The procession then went out in the appointed order with the priest attended by the ministers in front, followed by the novices and monks, through the north quire door, and turned westward down the aisle into the north transept. Here the three altars were sprinkled,¹ beginning with that of SS. Nicholas and Giles on the north, then that of St. Gregory, and lastly St. Benedict's altar. The procession then returned up the aisle, passing (i) beneath the porch at its west end, (ii) the altar of St. Blaise at Bishop Skirlaw's tomb, and (iii) under the Anchoridge on the north of St. Cuthbert's shrine. That St. Blaise's altar was duly sprinkled there can be no question, but whether the priest mounted to the two little altars up aloft is uncertain. Descending the steps into the Nine Altars, the procession

¹ It is open to question whether these altars were visited at the beginning or the end of the procession. I am inclined to think they would be visited first, seeing what ample space there is in the transept for the procession to turn round.

visited each of the altars in turn, and finally turned westward again under the Black Rood of Scotland, down the south aisle, by Bishop Hatfield's altar, which was sprinkled in passing (perhaps the priest included also the vestry altar in passing), and so on to the south transept. Here the three altars of Our Lady of Houghal, Our Lady of Bolton, and SS. Faith and Thomas were duly sprinkled, and then the procession continued westward into the south aisle of the nave and passed out into the cloister through the eastern door. It traversed in turn the east, south, and west alleys of the cloister, the priest sprinkling on his way the entries of (i) the parlour, (ii) chapter house, (iii) prior's lodging, (iv) frater, (v) common house, and perhaps (vi) the passage to the farmery, and lastly (vii) the dorter. The procession then re-entered the church by the western cloister door, and turning to the left between the sanctuary grate and the altar of the Bound Rood, passed into the Galilee, the last place visited before returning. Here the shrine and altar of the Venerable Bede, the altar of Our Lady in the middle, and that of Our Lady of Pity were visited in turn; and perhaps a short station made before the principal altar.¹ The procession, now returning, left the Galilee by its north-east doorway, traversed the aisle past the altar of the Saviour on the left hand and that of Our Lady of Pity on the right, and then turned into the nave.² Here the station was made before the great Rood above the Jesus Altar, the convent standing in files on either side with the ministers in a row down the middle. The stones marking the places of this station remained at York, Lincoln, and Wells, until displaced by eighteenth-century repavings, and they still exist under the turf in the nave of Fountains Abbey.³ Before the station was ended, the priest sprinkled the Jesus Altar and that in the Neville Chapel. When the procession was continued, it passed straight on through the doorways right and left of the Jesus Altar, "called the two roode dores, for the Prosesion to goe furth and commie in at," and uniting under the crossing,⁴ re-entered the quire by its western door, when every member of the convent took his own place again.

It will be seen from the plan that if the above be the way in which the Sunday procession was actually carried out at Durham, every altar would be visited in turn, and the whole of the church and cloister was traversed. The places of the various doorways and screens are also fully accounted for.

¹ See note on Galilee, p. 229.

² It is, of course, quite as likely that after leaving the Galilee the procession turned to the right and passed up the nave between the altars of the Bound Rood and Our Lady of Pity, which would then be respectively sprinkled.

³ See plan in Hope's paper in *Yks. Archaeol. Jrnl.*, vol. XV, p. 402; and his note, *ib.*, p. 308. At Canterbury there were two parallel lines cut in the pavement for the same purpose. References given are, Drake's *Eboracum*, 1736, pp. 493, 519; Camden's *Britannia*, ed. R. Gough, 1789, ii, pl. viii, p. 256, and second edition, 1806, ii, pl. xi, p. 368; an unpublished plan of Wells Cathedral made for the Society of Antiquaries by John Carter in 1799: Gostling's *Walk in Canterbury*, second edition, 1777, p. 203.

⁴ If the three north transept altars were not sprinkled until the end of the procession, they would be visited at this point of the proceedings before the convent re-entered the quire.

BOOKS MENTIONED IN THE TEXT OF *RITES*.

The history of the Church at large, 4, 57, 58, 106, 244, 288.

The antient history (*Scriptores tres?*), 7, 45, 198, 233.

A maruelous faire booke which had the Epistles and Gospells in it . . .
wch booke did serue for the pax in the masse, 8, 200.

An excellent fine booke verrye richly couered with gold and siluer con-
teininge the names of all the benefactors towards St. Cuthbert's
church (the *Liber Vitæ*), 16, 208.

Another famous booke : as yett extant conteining the reliques Jewels
ornaments and uestments that were giuen to the church, 17, 208.

Ye recordes of ye Church of Durham, 21.

My ould booke, 21.

Ould written Docters and other histories and ecclesiasticall writers, 31, 220.

Dyuers bookes written of ye lyffe & miracles of that holy confessor Cuth-
bert partlie written by the Irishe, partly by english men, and partlie
by scottishe men, 35.

Beede . . . his booke wch he wrote of ye liffe and miracles of St Cuth : 35.

Of the cummyng of St Cuth : into Scotland, 35, 223.

The actes of ye B., 43, 228.

The discription of ye staite of ye church of Durhm, 46, 234.

Ye Historie of ye monasticall Church, 49, 236.

Ye historie of St Bede, 50.

My other booke, 54.

Certain old written bookes of records of Evidence of the Monasticall house
of Durham, 78.

A Copie of the foundation of the hospitall of Greatham, 78, 256.

Books in almeries over against the Carrells, antient Manuscripts, old
auncyent written Docters of the Church, prophane authors, dyuerse
holie mens workes, 83, 263.

I N D E X ,

WITH WHICH ARE INCORPORATED A GLOSSARY AND A
FEW ADDITIONS AND CORRECTIONS.

All words printed in **bold-faced type** are explained here or in the Notes, pp. 193—301. Numbers marked by an asterisk mean that there are two or more references on the same page.

"Abbey," use of term, 246.
Abbey, west gateway of, 222.
Abbey church, held to be one of the richest in England, 106.
Abbey church door, 107.
Abbey garth, or yard, 62, 89, 105, 246, 288.
Abbey gates, 91*, 100, 105, 273 ; the principal gateway, leading from the Bailey.
Abbey Dore, serpent walls at, 195.
Abbeys, six, founded and repaired by St. Ethelwold, 130 ; nine, founded by Thurstan, 128.
Abbot, 275*.
Abbot's Maundy, 256, 257.
Abbots, names of, 133.
Abel, bishop of St. Andrews, 148, 152.
Aberdeen, Register of, 341, 345.
Aberdeen, Old, church of St. Machar in, 345.
Abingdon, abbot of, 130 ; account Rolls of, 196, 202, 246 ; charnel at, 246 ; cressets at, 196 ; great O pittance at, 270 ; monastery of, 130 ; nigra crux at, 216.
Abraham, Isaac, and Jacob referred to, 123.
Abrincensis (misprinted Abricensis), Joannes (of Avranches), 255.
Absolon, 253 ; Prior, 255.
Absolution on Ash Wednesday, 177 ; on Maundy Thursday, 185.
Accounts made to bursar, 99.
Acolyte, 302.
Acta SS. Bollandiana, 237, 239, 250 ; Ord. Bened., 234.
Acts of the Bishops, 43, 228, 304.
Adamnan, St., 135 ; his Life of St. Columba, 249.
Adams, Dr. Fitzherbert, 160.
Adda, 133.

Addis and Arnold, Catholic Dictionary, 268, 295.
Adrianus, S., 134, 135.
Adrianus IV, pope, 125, 344.
Advent, 276.
Advent anthems, 283.
Aelfred of Rievaulx, 215.
Æthelwulf (Eldulfus), king, 136.
Afternoon studies, 83.
Against, in preparation for, 101.
Agalia (near Toledo), 128.
Agatha's, St., (Easby), frater pulpit at, 260 ; misericorde at, 268 ; rector at, 266.
Agnus Dei, 111, 113*, 120.
Aidan, St., 54, 67, 72, 129, 131 ; acts of, 141 ; altar of, 121, 292 ; head of, 288 ; head and bones of, 142 ; image of, 106, 288 ; life of, 132, 141 ; represented in glass, 48, 116, 118, 121 ; set over both bishop's see and the congregation of monks, 132, 141 ; soul of, seen by St. Cuthbert carried to heaven by angels, 133, 142 ; see Cuthbert.
Aire, river, 341.
Alabaster, imagery in, 6, 7, 198 ; table of, 40, 225 ; worked at Nottingham, 225.
Alabaster box, 112 ; effigy of bishop Hatfield, 19, 211.
Alan, bishop of Argyll, 152*.
Albæ paratæ, 179, 185, 187, 301.
Albans, St., visiting cemetery at, 269.
Albes, 57, 98, 118, 171, 172, 179, 189, 221 ; see Albæ.
Albinus, B. F., 255.
Albinus, bishop of Brechin, 151, 153.
Albinus, S., 133, 134.
Alchfrith, see Alfred.
Alcuin Club Tracts, 199, 201, 205, 221.

Alcuinus, B. F., 255.
 Aldelmus, S., 130.
 Aldhune, bishop, 54, 55, 74, 131, 143, 240, 242, 254; acts of, 143; his church, 67, 72, 73, 250, 251; do., all now gone, 250; do., had a succession of six bishops in it, 72; do., and the White church, 249; 250; see More kirk; his coming, 67, 249; his death, 67, 72, 249; his flight with the body of St. Cuthbert, 65; hallows the More kirk, 67, 72, 249; hastens the finishing of his church, 71; ordains the see to be in Durham, 67, 72, 249; represented in glass, 48; said to have made a Dun Cow, 74; 254.
 Aldin Grange, 214.
 Aldred, glossator, 248.
 Aldunus, Aldwinus, see Aldhune.
 Ale or Alne, river, 295.
 Ale, organ pipes washed with, 300.
 Ale and cakes, 89.
 Aledrawer (gromus), 146.
 Alehouses, 298.
 Alexander, king of Scots, 21; named thrice, 20.
 Alexandria, 126.
 Alford near London, 243.
 Alfred the Great, 42, 50, 131, 137, 138, 142, 227, 236, 293.
 Allan, George, xii, xiii; his Collection of tracts, 209, 240, 253, 286; Durham and its environs, 255, 264.
 Allerton, North, Hospital of, 73, 253; see Alverton.
Alley, 3, 31, etc., a walk or passage in a church. There is a mixture of the senses of Alley, from Old Fr. *alee*, connected with *aller*, to go or walk, and Aisle, from Old Fr. *ele*, from Lat. *ala*, wing. A church may have a middle alley, and an alley in each aisle, but to call the nave "the middle aisle" is wrong.
Alley, 75, 78, 83*; a side of the cloisters.
 Alley, cross, of Lantern, 20, 212; the east, of the Cloisters, 160.
Alley, lantern, the cross alley in the midst of the church, 37; north, of body of church, 37-40, 109; do., of lantern, 22, 29, 111; do., of quire, 17, 18*, 22, 115, 164; do., of do., porch in, 208; south, of body of church, 40, 110; do., of lantern, 30, 113, 218; do., of quire, 18, 19*, 25, 116.
Alley, bowling, 88, 270.

Alley end, 3, 196.
 Alleys, in Nine Altars, 2, 194, 196.
Almuries, 5, 13, 304; aumbries, lockers, Lat. *almarium*, same as *armarium*; see *Ambry*.
Almery, 91*, 92; the almonry or "aumerey," called "Almery" or Loft."
 Almery, children of, cleaned the Paschal, 17, 209; had their meat from the novices' table, 91, 92, 274; at the monks' Maundy, 257; read the psalter by the dead, 52*, 238; their refectory, 159; were taught and maintained, 91*, 273.
Almesse, Almose, 91; alms.
 Almoner, 146, 264, 275; see Eleemosinarius.
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do., inventory of, 171 ; St. Martin, 2 ; St. Martin and St. Edmund, 120 ; St. Michael, 2, 122, 193 ; St. Nicholas and St. Giles, 29, 302 ; St. Oswald and St. Laurence, 1, 119 ; St. Peter and St. Paul, 2, 121 ; St. Saviour, 38, 224, 303 ; St. Thomas of Canterbury and St. Katherine, 1, 119 ; little, at end of Shrine of St. Cuthbert, 4, 197, 302 ; Skirlaw's, 18, 302.

Altars, five, dedicated, 151, 152, 153, 193 ; in Galilee, perhaps moved, 233 ; keys of, locked up, 98 ; the Nine, 16 ; in sacristies, 212 ; sprinkling of, 302, 303 ; stripping and washing of, 255 ; three, in north transept, 23, 112, 302, 303n. ; three, in south transept, 113 ; two, dedicated, 154 ; visited in procession, 302, 303 ; used for laying out vestments, 212.

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Altar-cloths, 171* ; steps, 302 ; stone, remains of, 38, 224.

Aluredus Rex, see Alfred.

Alverton (Northallerton), church of, 138 ; mora de, 128.

Alvertonshire, 138, 141.

Amalarius de Div. Off., 255.

Amanchoridge, 17, 208.

Amandus, S., 132.

Ambrose, St., 16, 112, 120.

Ambry, an aumbry, almery, amber, amrye, *i.e.* a cupboard, or locker, either fixed against a wall, or in a recess, sometimes standing free. Lat. *armarium*, originally a place for tools (*arma*) ; having divers ambries within it, 81 ; long, for crosier or cross, 193 ; where keys were kept, 98 ; for towels, 79, 82, 257, 262* ; within north quire door, 279.

Ambries, of all the altars, 98 ; for books, 83, 260, 262, 264, 304 ; in frater, 80, 81, 258* ; in Galilee, 44, 193, 232 ; by Jesus Altar, 32 ; in Nine Altars, 1, 2, 5, 193, 197 ; opened for visitors, 5 ; by shrine of St. Cuthbert, 13, 205 ; in treasury, 263.

Anherst, A., on gardening, 289.

Amice, 221.

Ammonius, S., 134.

Amort, on Indulgences, 295.

Analogium, 179 ; the desk for the Book of the Gospels.

Anastatii, S., abbas, 125.

Anastatius, S., abbey of, 125. Now "Abbadia delle tre Fontane," in the outskirts of Rome, a Cistercian monastery whose first abbot became Pope Eugenius III, in 1145.

Anastatius IV, pope (mis-called "Athanasius"), 43, 229.

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Andegava (Angers), 132, 133.

Andrew, bishop of Argyll, 156.

Andrew, St., 116, 117, 120.

Andrew, St., chapel of, on Elvet Bridge, 253.

Andrews, St., archbishops of ; see Abel, Lamberton, Landal, Turgot.

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Angle, 1, 31, 40, 46, 58, 83, 225, 229. "An outlying spot or 'corner,' without reference to shape." —N.E.D. under Angle, 4.

Anglia Sacra, 230.

Anglo-Saxon poem, 197.

Animula (skull) of St. Oswald, 49, 236.

Anne, St., 111, 115.

Annunciation, represented in glass, 47, 122.

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Anthem, Anglican, origin of, 268.

Antique work, 10 ; grotesque, fantastic work.

Antioch, 126.

Antiochia (Mygdoniæ, in Mesopotamia), 132.

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usual, when a church is rebuilt, to place disturbed bones together in a place called *Polyandrum*, under the new building. For the *Polyandrum* that was made in 1545 in the new St. Peter's at Rome, and its inscription, see Aringhi, *Roma Subterranea*, 1659, p. 155; also Du Cange under *Polyandrum*. But it is perhaps in Brittany that charnel-houses have received the fullest development. See Viollet le Duc, *Dictionnaire de l'Architecture*, vi, 449, under *Ossuaire*.

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Skirlaw, Skirlaugh, or Schirley, wrongly Skirlam, Walter, bishop, 18, 59, 121, 165, 209, 245, 300; altar of, 97; arms of, 110*, 120, 165, 169, 209, 255, 289. The bishop is said to have been the son of a sieve-maker, "but it seems highly probable that the tradition arose from the bearing on the bishop's shield of arms—six osier-wands interlaced."—Murray's *Durham Cathedral*, 1869, 355. Godwin does not mention this tradition, but Leland does: "His Fathar, as some say, was a Makar of Ciffenes for Meale." *Itin.*, Hearne's ed., 1744, Vol. viii, p. 9; marg. fol. 52a. "Ciffene" seems to be a word allied to *Cifte* and *Cyft*, obsolete forms of *Sift*; bench in chapel of, 209; benefactions of, 75, 76, 254; body of, 18, 209; chantry chapel of, 209; executors of, 255; formerly bishop of Lichfield and of Wells, 75; grave-cover of, 18, 209.
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Stanchels, 68, 74; stanchions or upright bars. In the case of windows, the iron uprights between the mullions, sometimes the mullions themselves.

Stanchell, 83; a mullion.

Stanley, Memorials of Canterbury, 196.

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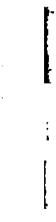
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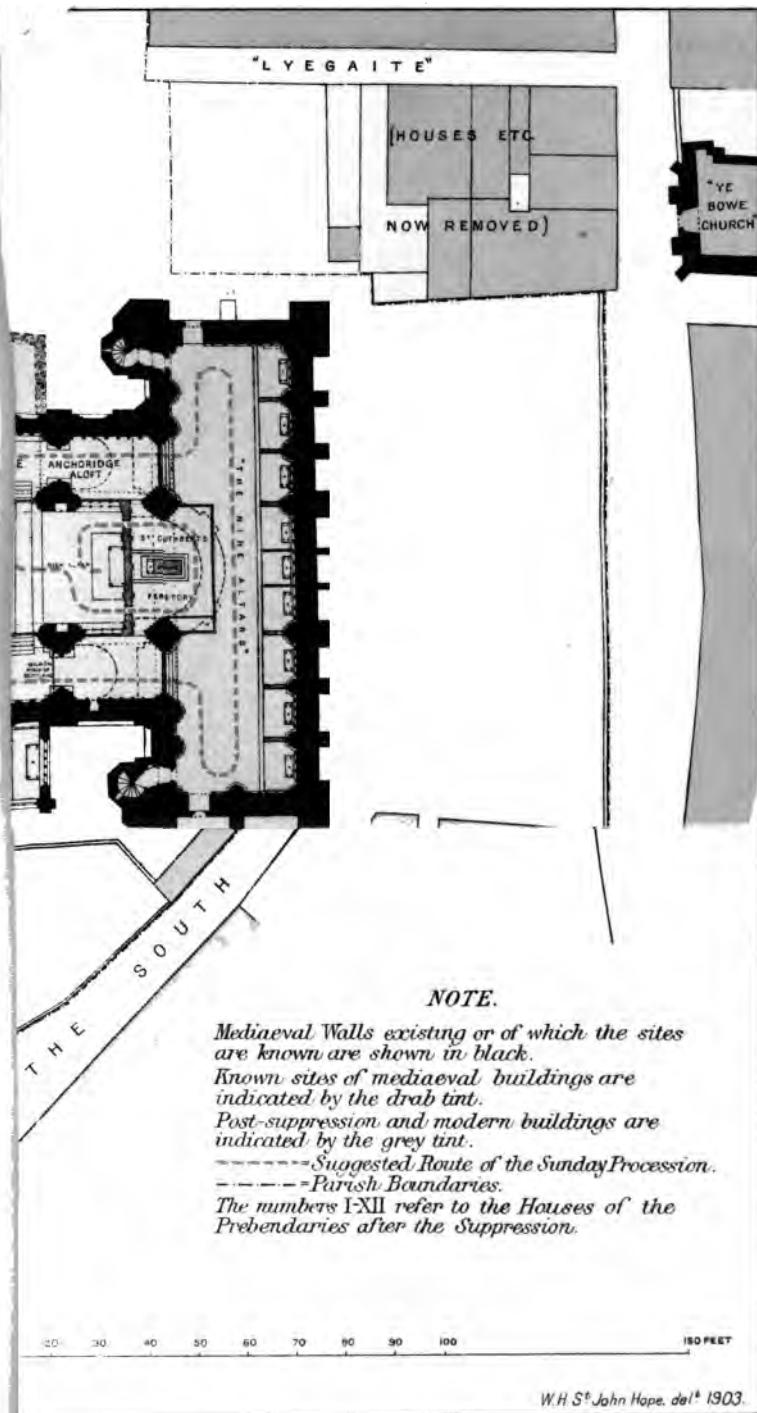
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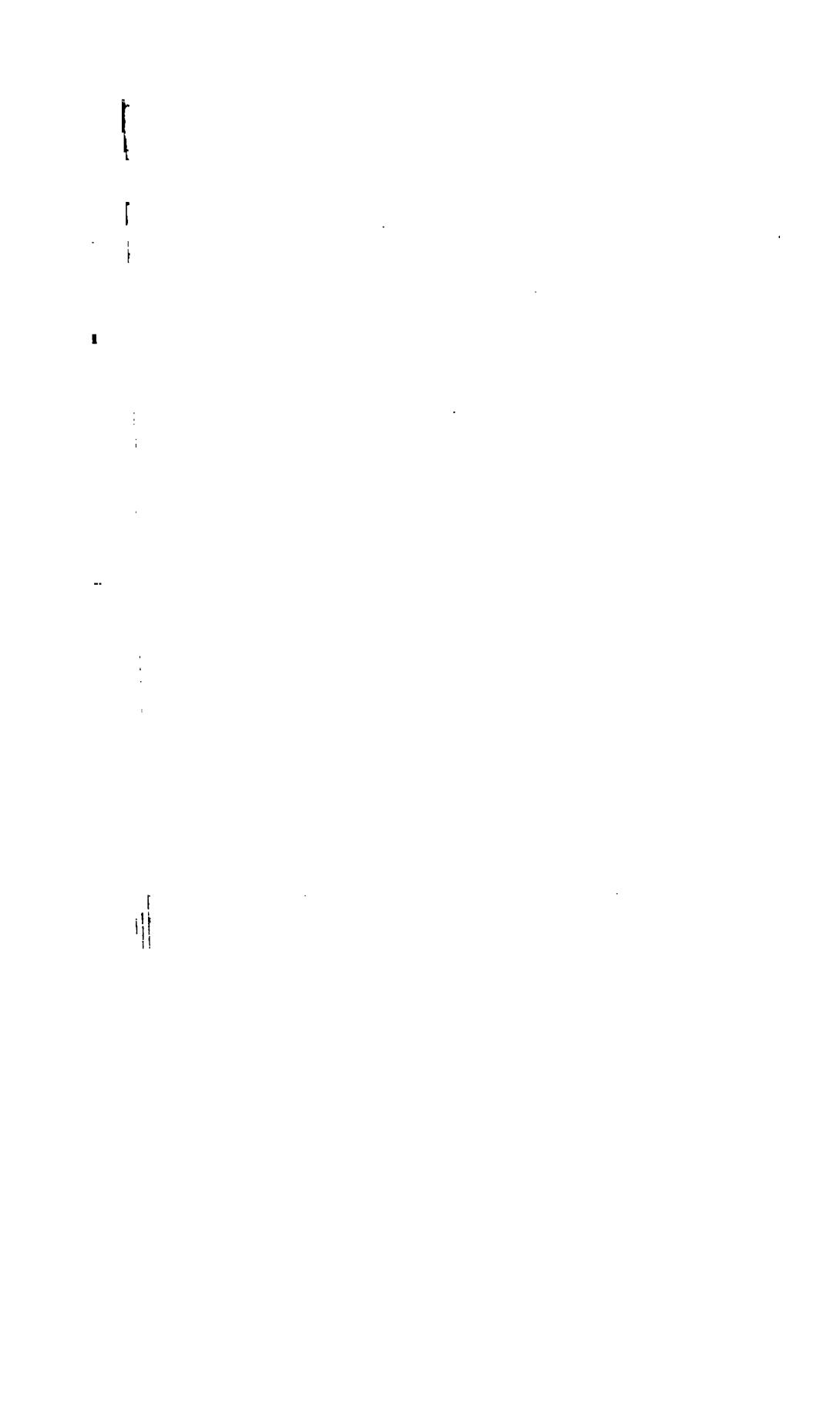
ir of Organs, 207. It must be understood that "pair" meant two (a couple), as well as a set of more than two things, from c. 1290 onward. It appears to have been used of clavichords, virginals, and bagpipes as well as organs, in fact of complicated instruments generally, so that there seems but little if any ground for the suggestion with regard to stops on p. 207.—See N. E. D.

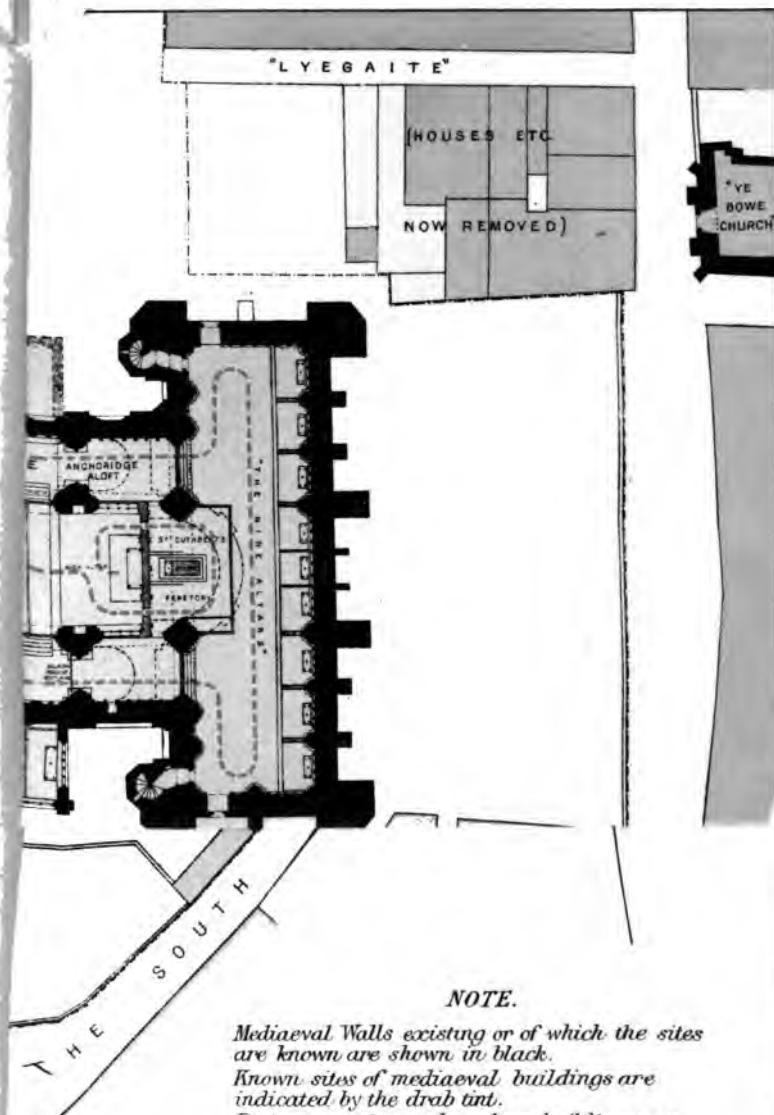
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uth gates, 348, insert after "gates," 91, 92.









NOTE.

*Mediaeval Walls existing or of which the sites
are known are shown in black.*

*Known sites of mediaeval buildings are
indicated by the drab tint.*

*Post-suppression and modern buildings are
indicated by the grey tint.*

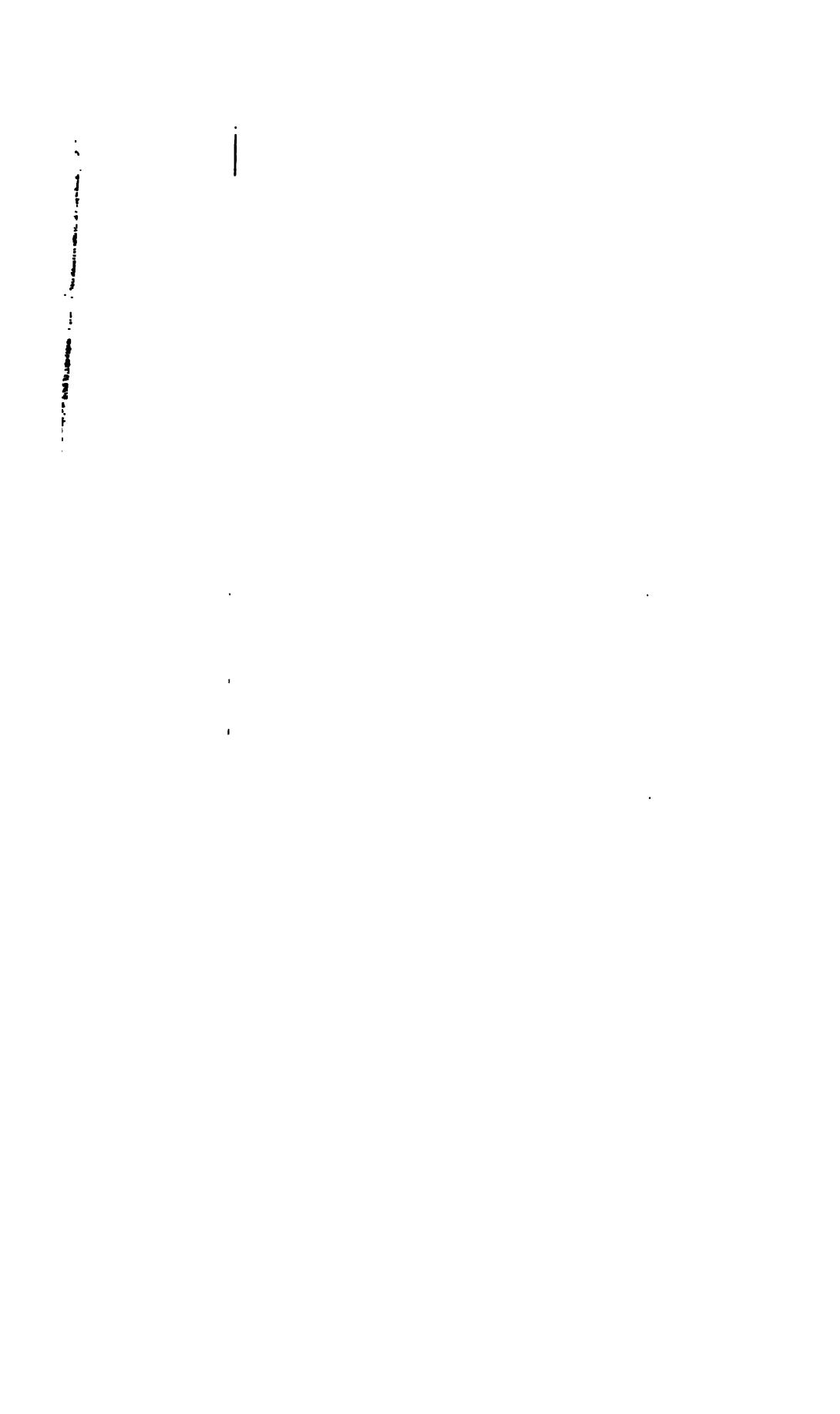
- - - - Suggested Route of the Sunday Procession.

- - - - Parish Boundaries.

*The numbers I-XII refer to the Houses of the
Prebendaries after the Suppression.*

20 30 40 50 60 70 80 90 100

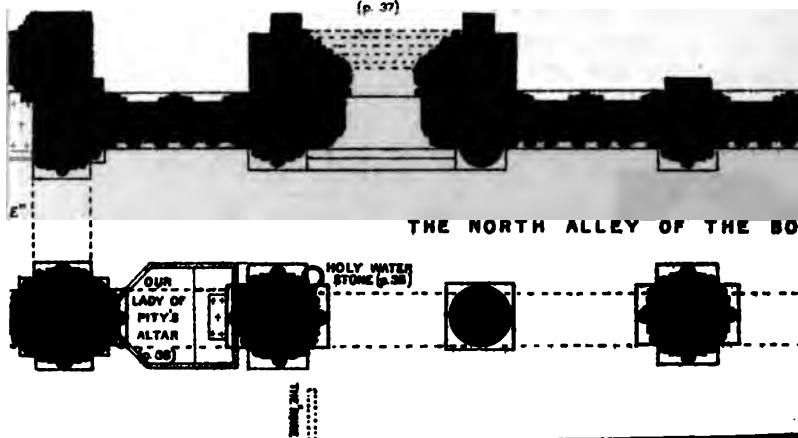
150 FEET



HURCH.

RANGEMENTS ACCORDING
IMENTARY EVIDENCE,
' JOHN CARTER, AND PUBLISHED
IES OF LONDON IN 1801.)

THE NORTH CHURCH DOOR
(p. 37)





THE SURTEES SOCIETY.

REPORT FOR THE YEAR MCMII.

PRINTED BY
THOMAS CALDCLUGH, 45, SADDLER STREET,
DURHAM.

THE SURTEES SOCIETY.

REPORT FOR THE YEAR MCMII.

SINCE the last Report was printed, five volumes have been issued to Members. Thanks to the liberal assistance of the Hostmen of Newcastle, Mr. Dendy has been able to prepare a volume of extracts from their records, throwing much light on the early history of the coal trade. Dr. Collins has made accessible the wills and administrations entered on the Knaresborough Manor Rolls, and Mr. Clay has edited a sixth volume of the "Testamenta Eboracensia," not inferior in varied interest to the preceding volumes of that series. To Canon Fowler's unwearied zeal the Society is indebted for two very valuable volumes. In the introduction to the third volume of the Durham "Account Rolls" is contained a most excellent account of the duties of the different officials in that great Benedictine House. The index and list of subjects are most complete, and in the elaborate glossary many words and phrases are explained for the first time. His other volume, the new edition of the "Rites of Durham," is even more valuable. It has already been printed by this Society, many years ago, under the editorship of Dr. Raine, the late Secretary's father, but entirely unannotated. The volume has become very scarce, and in consideration of its great interest the Society resolved to break through its rule of printing only manuscripts, to republish this work. Canon Fowler has re-edited the text from the different manuscripts, including some that were not known to Dr. Raine, and has added an immense amount of information, bearing on the services in monastic churches throughout the middle ages. The attention of members is specially directed to the large number of prospective publications of very varied character,

many of them nearly ready to go to press : four episcopal registers, one of York, and three of Durham ; two liturgical works, both belonging to York ; wills from Knaresborough and London ; Royalist Composition Papers for the two Northern Counties ; Quarter Sessions records from Durham ; the St. Bees and Percy Chartularies ; and a volume illustrative of the efforts of the Municipal Authorities at York to cope with the pauper element in the sixteenth and two following centuries.

Two of the Vice-Presidents of the Society have died since the last Report was published, the late Bishop of Durham and Mr. Pemberton. Their places have been filled by the election of Dr. Gee and the Rev. Chas. Slingsby.

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IN honour of the late Robert Surtees, of Mainsforth, Esquire, the author of the History of the County Palatine of Durham, and in accordance with his pursuits and plans ; having for its object the publication of inedited Manuscripts, illustrative of the intellectual, the moral, the religious, and the social condition of those parts of England and Scotland included on the east between the Humber and the Firth of Forth, and on the west between the Mersey and the Clyde, a region which constituted the ancient Kingdom of Northumbria.

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III.—There shall be twenty-four Vice-Presidents, a Secretary, and two Treasurers.

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2. The Register of Walter Giffard, Archbishop of York. To be edited by Mr. William Brown. [*In the press.*]
3. The Consuetudinary of St. Mary's Abbey, York. To be edited by the Rev. F. A. Gasquet, D.D., and Mr. Edmund Bishop.
4. The Wills, Inventories, and Administrations, entered on the Knaresborough Manor Rolls. Vol. II. To be edited by Dr. F. Collins.
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7. Wills relating to Nottinghamshire and the four Northern Counties, from the Registers at Somerset House. To be edited by Mr. J. W. Clay.
8. The Registers of Richard de Bury and Thomas Langley, Bishops of Durham. To be edited by the Dean of Durham.
9. The Register of Thomas de Hatfield. Bishop of Durham. To be edited by the Rev. Dr. Gee.
10. The Chartulary of St. Bees. To be edited by the Rev. James Wilson.
11. The Horæ Eboracenses. To be edited by the Rev. Canon Wordsworth.
12. A Volume of extracts from the Municipal Records at York, illustrative of the operation of the Poor Laws in the 16th and 17th Centuries. To be edited by Miss Maud Sellers.
13. The Percy Chartulary.

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LORD BARNARD, Raby Castle, Darlington.
SIR THOMAS BROOKE, Bart., Armitage Bridge, Huddersfield.
REV. WILLIAM BROWN, Old Elvet, Durham.
S. J. CHADWICK, Lyndhurst, Dewsbury.
J. W. CLAY, Rastrick House, Brighouse.
FRANCIS COLLINS, M.D., Pateley Bridge.
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THE VERY REV. W. G. HENDERSON, Dean of Carlisle.
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THE VERY REV. A. P. PUREY-CUST, Dean of York.
REV. CHARLES SLINGSBY, Scrin Park, Knaresborough.
REV. CANON TRISTRAM, Durham.
RICHARD WELFORD, Gosforth, Newcastle-on-Tyne.
REV. F. G. WESLEY, Hamsteels Vicarage, Durham.

SECRETARY.

WILLIAM BROWN, Whitehouse, Northallerton.

TREASURER.

JOHN GEORGE GRADON, Durham.

MEMBERS, WITH THE DATES OF THEIR ADMISSION.*

Rev. C. E. Adamson, Westoe, South Shields. 4th December, 1898.
Laurence W. Adamson, Linden House, Acklington. 3rd December, 1901.
Lord Aldenham, St. Dunstan's, Regent's Park, London. 15th December, 1859.
Lord Amherst of Hackney, Didlington Hall, Brandon, Norfolk. 1st December, 1868.
Andrews and Co., Sadler Street, Durham. 5th March, 1896.

* The number of three hundred and fifty members, to which the Society is limited, is generally full. Judging from past experience, there will be ten or twelve vacancies every year, and these will be regularly filled up. New members will be elected by the Council according to priority of application, unless the son or representative of a deceased member wishes to be chosen in his place. This list is corrected up to March, 1903.

W. Watson Armstrong, Cragside, Rothbury. 3rd December, 1901.
 Sir George Armitage, Bart., F.S.A., Kirklees, Brighouse. 2nd June, 1868.
 Sir J. E. Backhouse, Bart., Darlington. 5th June, 1877.
 F. M. T. Jones Balme, High Close, Ambleside. 3rd December, 1897.
 Thos. H. Barker, 36, The Judges' Drive, Newsham Park, Liverpool. 4th December, 1902.
 Lord Barnard, Raby Castle, Darlington. 6th December, 1892. (*Vice-President, 1900-1903.*)
 Edward Bateson, 12, Oxford and Cambridge Mansions, N.W. 4th December, 1894.
 Edward Bell, York Street, Covent Garden, London. 3rd March, 1891.
 John Bilson, Hessle, Hull. 5th March, 1895.
 Edmund Bishop, 4, Great Ormond Street, W.C. 1st December, 1874.
 Thomas M. Blagg, 25, Cartergate, Newark-on-Trent. 4th December, 1898.
 Lord Bolton, Bolton Hall, Wensley. 5th March, 1889.
 Viscount Boyne, Brancepeth Castle, Durham. 4th June, 1873.
 Thomas Boynton, Norman House, Bridlington Quay. 2nd December, 1884.
 Sir Thomas Brooke, Bart., F.S.A., Armitage Bridge, Huddersfield. 14th December, 1860. (*Vice-President, 1881-1903.*)
 Rev. William Brown, Old Elvet, Durham. 3rd December, 1889. (*Vice-President, 1897-1903.*)
 William Brown, Whitehouse, Northallerton. 3rd December 1889. (*Secretary, 1897-1903.*)
 Sir Gainsford Bruce, Yewhurst, Bromley, Kent. 6th December, 1892.
 The Duke of Buccleuch and Queensberry. 7th December, 1886.
 George Buchanan, Whitby. 6th June, 1876.
 Rev. E. Buckler, Maitland Park, Haverstock Hill, London. 5th March, 1889.
 The Prince of Bulgaria, Sophia Palace, Bulgaria. 4th March, 1902.
 Robert Anthony Burrell, Fairthorne, Botley, Hants. 17th June, 1861.
 The Earl of Carlisle, Castle Howard, York. 2nd December, 1879.
 William Carr, M.A., Ditchingham Manor, Bungay. 5th December, 1865.
 S. J. Chadwick, Lyndhurst, Oxford Road, Dewsbury. 6th December, 1881. (*Vice-President, 1901-1903.*)
 William Chadwick, Arksey, Doncaster. 5th December, 1865.
 Col. R. Chaloner, Guisborough Hall, Guisborough. 3rd March, 1903.
 J. E. Champney, Abchurch Chambers, London, W. 3rd December, 1895.
 H. M. Chapman, St. Martin's Priory, Canterbury. 6th June, 1882.
 Oswin J. Charlton, 37, Eldon Street, Newcastle. 5th March, 1895.
 Thomas Chorlton, 32, Brazenose Street, Manchester. 2nd December, 1879.
 Edward Thomas Clark, Cowick, Selby. 7th December, 1880.
 G. D. A. Clark, Belford Hall, Belford. 1st December, 1874.
 John Willis Clark, M.A., Scroope House, Cambridge. 5th June, 1902.
 J. W. Clay, Rastrick, Brighouse. 2nd June, 1868. (*Vice-President, 1900-1903.*)
 Mrs. Clayton, The Chesters, Hexham. 2nd December, 1890.
 E. F. Coates, c/o E. Almack, 99, Gresham Street, London, E.C. 4th March, 1901.
 Rev. Carus Vale Collier, Burton Agnes, Bridlington. 3rd December, 1897.
 Francis Collins, M.D., Grassfield, Pateley Bridge. 7th December, 1886. (*Vice-President, 1897-1903.*)
 John B. Cookson, Meldon Park, Morpeth. 3rd March, 1902.
 Lady Cowell, Clifton Castle, Bedale. 5th March, 1895.
 Joseph Crawhall, Beacon Bank, Easingwold. 1st December, 1896.
 The Earl of Crewe, Fyrfold Hall, Pontefract. 30th December, 1858.
 Lord Crewe's Trustees, c/o C. Rowlandson, The College, Durham. 2nd June, 1891.
 Ralph Creyke, Rawcliffe Hall, Selby. 7th December, 1880.

Rev. Matthew Culley, Esh Laude, Durham. 5th June, 1902.
 Robert Richardson Dees, Wallsend, Newcastle-on-Tyne. 15th December, 1859.

F. W. Dendy, Eldon House, Osborne Road, Newcastle-on-Tyne. 4th December, 1894. (*Vice-President, 1897-1903.*)

S. Denison, 32, Clarendon Road, Leeds. 7th June, 1892.

Lewis T. Dibdin, D.C.L., Chancellor of Durham, 15, Old Square, Lincoln's Inn. 3rd March, 1891.

James Norton Dicksons, Heaton, Bradford. 4th June, 1873.

E. R. Dodsworth, York. 3rd March, 1885.

Earl of Durham, Lambton Castle, Fence Houses. 1st December, 1901.

Slingsby D. Eden, Beamish Park, Chester-le-Street. 4th December, 1900.

R. H. Edleston, D.C.L., Rhadegund Buildings, Cambridge. 3rd December, 1895.

John Eland, 12, New Court, Lincoln's Inn, W.C. 6th March, 1900.

Rev. H. Ellershaw, Bishop Hatfield's Hall, Durham. 1st March, 1892.

Mrs. Elliot, Elvet Hill, Durham. 6th March, 1883.

C. E. Elmhirst, York. 4th December, 1894.

H. D. Eshelby, 80, Shrewsbury Road, Birkenhead. 7th June, 1887.

Rev. Chancellor Espin, D.D., Wolsingham Rectory, Darlington. 3rd December, 1889.

T. M. Fallow, Coatham, Redcar. 4th December, 1883.

Chr. J. F. Fawcett, 8, King's Bench Walk, Temple, London. 5th December, 1882.

George Anthony Fenwick, Bywell Hall, Stocksfield-on-Tyne. 3rd December, 1889.

Mrs. Hugh Fenwick, Brinkburn Priory, Morpeth. 3rd June, 1897.

Rev. Canon Fowler, M.A., D.C.L., F.S.A., Bishop Hatfield's Hall, Durham, 4th June, 1872. (*Vice-President, 1872-1903. Treasurer, 1883-88.*)

Alfred Scott Gatty, York Herald, Herald's College, London. 7th March, 1876.

Rev. H. Gee, D.D., University College, Durham. 3rd June, 1902. (*Vice-President, 1903.*)

The Right Rev. Bishop Gordon, Bishop's House, Leeds. 3rd March, 1891.

John George Grardon, Lynton House, Durham. 3rd March, 1891. (*Treasurer, 1891-1903.*)

Rev. William Greenwell, D.C.L., F.R.S., &c., Durham. 28th September, 1843. (*Treasurer, 1843-49. Vice-President, 1894-1903.*)

Earl Grey, Howick Hall, Northumberland. 1st December, 1901.

Charles Haigh, Elm Court, Temple, London. 6th March, 1883.

Viscount Halifax, Hickleton Hall, Doncaster. 5th March, 1895.

C. O. Hall, Whitwell Hall, York. 4th December, 1900.

William Harding, Darlington. 7th June, 1892.

Lord Hawkesbury, Kirkham Abbey, York. 7th December, 1886.

The Very Rev. W. G. Henderson, D.D., Dean of Carlisle. 31st May, 1849. (*Secretary, 1849-52. Vice-President, 1872-1903.*)

Richard Oliver Heslop, Akenside Hill, Newcastle-on-Tyne. 6th June, 1899. (*Vice-President, 1903.*)

Rev. A. E. Hillard, The School House, Durham. 2nd December, 1902.

Thomas Hodgkin, D.C.L., Newcastle-on-Tyne. 5th June, 1883. (*Vice-President, 1890-1903.*)

J. C. Hodgson, Abbey Cottage, Alnwick. 6th December, 1892. (*Vice-President, 1899-1903.*)

J. G. Hodgson, Northern Counties Club, Newcastle-on-Tyne. 14th August, 1885. (*Vice-President, 1897-1903.*)

Rev. Henry Holden, D.D., Boscombe, Streatham Common, London, S.W. 16th June, 1858.

Rev. H. C. Holmes, Birkby Rectory, Northallerton. 4th December, 1877.

W. H. St. John Hope, Society of Antiquaries, Burlington House, Piccadilly, London, W. 4th December, 1883.

Lord Hotham, Dalton Holme, Hull. 3rd December, 1872.

R. Hovenden, Heathcote, Park Hill Road, Croydon. 5th March, 1889.

Henry Arthur Hudson, Clifton, York. 7th March, 1865.

William Essington Hughes, 89, Alexandra Road, St. John's Wood, London. 7th March, 1865.

Edward Hutchinson, Darlington. 7th December, 1869.

Sir Henry Ingilby, Bart., Ripley Castle, Ripon. 15th December, 1859.

W. A. James, 1, Fleet Street, London. 2nd March, 1897.

Sir Hubert Jerningham, K.C.M.G., Longridge Towers, Berwick-on-Tweed. 6th June, 1899.

Rev. J. Johnson, Hutton Rudby, Yarm. 11th December, 1856.

Sir James Joicey, Bart., M.P., Longhirst Hall, Morpeth. 5th December, 1882.

Thomas Jones, Durham. 7th December, 1880.

A. B. Kempe, K.C., Chancellor of Newcastle, 2, Paper Buildings, Temple, London. 5th March, 1889.

C. E. Kempe, 28, Nottingham Place, London. 5th December, 1893.

H. F. Killick, King's House, Thetford. 5th December, 1899.

R. L. Kirby, Linthorpe, Middlesbrough. 5th March, 1889.

The Very Rev. G. W. Kitchin, Dean of Durham. 5th March, 1895. (*Vice-President, 1895-1903.*)

A. L. Knight, Water Lane Works, Leeds. 4th December, 1900.

W. T. Lancaster, 35, Caledonian Road, Leeds. 4th December, 1883.

The Hon. and Rev. Stephen Willoughby Lawley, M.A., Spurfield, Exminster, Exeter. 8th December, 1863. (*Vice-President, 1888-1901.*)

Andrew S. Lawson, Aldborough Manor, Boroughbridge. 5th December, 1893.

Arthur F. Leach, Charity Commission Office, Whitehall, London. 1st December, 1891.

Thomas Francis Leadbitter, Auckland House, Brondesbury, London. 3rd December, 1889.

William Lees, 10, Norfolk Street, Manchester. 1st December, 1874.

J. Wickham Legg, M.D., F.S.A., 47, Green Street, Park Lane, London. 2nd December, 1890.

Rev. Robert Lippe, LL.D., The Royal Infirmary, Aberdeen. 3rd December, 1889.

John Lister, Shibden Hall, Halifax. 7th December, 1886.

The Marquess of Londonderry, Wynyard, Durham. 7th December, 1886.

Matthew Mackey, Jun., 8, Milton Street, Newcastle-on-Tyne. 3rd June, 1890.

Messrs. Macmillan and Bowes, Cambridge. 7th March, 1865.

Samuel Margerison, Calverley Lodge, Leeds. 1st March, 1881.

Sir Clements R. Markham, K.C.B., Eccleston Square, London. 1st December, 1891.

Thomas W. Marley, Netherlaw, Darlington. 4th June, 1895.

Rev. J. M. Marshall, Croft Rectory, Darlington. 5th March, 1889. (*Vice-President, 1889-1903.*)

James Melrose, Clifton Croft, York. 7th December, 1875.

J. T. Micklethwaite, F.S.A., 15, Dean's Yard, London. 1st December, 1874.

R. Middlemas, Alnwick. 2nd December, 1873.

James Mills, Beverley. 5th December, 1893.

Joseph M. Moore, Harton, South Shields. 7th March, 1893.

John William Morkill, Austhorpe Lodge, Whitkirk, Leeds. 1st December, 1891.

W. W. Morrell, York. 3rd March, 1868. (*Vice-President, 1899-1903.*)

Walter Morrison, M.P., 77, Cromwell Road, London. 1st March, 1864.

Lord Northbourne, Bettleshanger, Sandwich. 7th March, 1893.
 The Duke of Northumberland, Alnwick Castle. 6th June, 1865.
 Wm. Page, The White House, St. Peter's, St. Alban's. 1st December, 1885.
 Howard Pease, Arcot House, Cramlington. 3rd December, 1901.
 Sir Joseph Whitwell Pease, Bart., M.P., Hutton Hall, Guisborough. 6th June, 1876.
 John S. G. Pemberton, M.P., Hawthorn Tower, Seaham. 3rd December, 1901.
 Sir Francis S. Powell, Bart., M.P., Old Horton Hall, Bradford. 7th June, 1864.
 John Proud, Bishop Auckland, Durham. 6th June, 1871.
 The Very Rev. Arthur P. Purey-Cust, D.D., Dean of York. 7th December, 1880. (*Vice-President, 1887-1903.*)
 Frederick Raimes, Hartburn, Stockton. 3rd December, 1901.
 Rev. James Raine, Snainton, Yorkshire. 3rd December, 1897.
 Sir J. W. Ramsden, Bart., Byrom Hall, South Milford, Yorkshire. 14th March, 1862.
 Mrs. Redpath, Montreal. 5th March, 1895.
 Col. Godfrey Rhodes, Westhaugh, Pontefract. 1st March, 1864.
 Viscount Ridley, Blagdon, Newcastle-on-Tyne. 3rd March, 1891.
 The Marquess of Ripon, Studley Royal, Ripon. 15th December, 1859.
 W. P. Robinson, New York. 4th December, 1900.
 Simpson Rostron, 1, Hare Court, Temple, London. 6th March, 1883.
 Christopher Rowlandson, Durham. 5th June, 1883.
 W. H. Rylands, F.S.A., 11, Hart Street, Bloomsbury, London. 5th June, 1883.
 Philip Saltmarshe, Lt.-Col., R. A. House, Sheerness. 4th December, 1894.
 J. B. Sampson, York. 6th December, 1887.
 Rev. H. E. Savage, St. Hilda's, South Shields. 3rd December, 1897.
 Michael Sheard, Sutton, Isle of Ely. 7th June, 1887.
 G. R. Sheraton, M.D., Sedgefield. 4th June, 1901.
 J. B. Simpson, Bradley Hall, Wylam-on-Tyne. 3rd December, 1901.
 Rev. C. S. Slingsby, Scriven Park, Knaresborough. (*Vice-President, 1903.*)
 F. W. Slingsby, Thorpe Underwood Hall, Ouseburn, York. 3rd December, 1878.
 Henry Sotheran, 140, Strand, W.C. 3rd March, 1903.
 John T. Spalding, 22, Villa Road, Nottingham. 5th December, 1899.
 John Stansfeld, Woodville, Clarendon Road, Leeds. 4th March, 1890.
 Joseph Henry Straker, Howden Dene, Corbridge-on-Tyne. 1st March, 1892.
 The Earl of Strathmore, Streatlam Castle, Barnard Castle. 2nd March, 1866.
 H. P. Surtees, 35, Bedford Row, W.C. 6th June, 1899.
 Siward Surtees, Soinersham, Maidenhead. 3rd December, 1895.
 Sir John Swinburne, Bart., Capheaton, Newcastle-on-Tyne. 5th June, 1866.
 Thos. Taylor, Chipchase Castle, Wark-on-Tyne. 3rd March, 1902.
 A. C. Tempest, Coleby Hall, Lincoln. 3rd June, 1879.
 Sir Tristram T. Tempest, Bart., Tong Hall, Dudley Hill, Bradford. 7th March, 1893.
 F. J. Thairwall, 12, Upper Park Road, Hampstead, London. 3rd December, 1875.
 Leigh Tolson, Elm Lea, Dalton, Huddersfield. 7th December, 1836.
 G. J. F. Tomlinson, Woodfield, Huddersfield. 4th June, 1898.
 Rev. Canon Tristram, D.D., Durham. 6th June, 1876. (*Vice-President, 1897-1903.*)
 Robert B. Turton, Kildale Hall, Grosmont, York. 2nd March, 1897.
 Robert Charles De Grey Vyner, Newby Hall, Ripon. 3rd December, 1895.

Henry Wagner, F.S.A., 13, Half Moon Street, Piccadilly, London. 4th December, 1877.

Rev. John Walker, Whalton Rectory, Newcastle. 5th December, 1899.

George Young Wall, Grange House, Darlington. 3rd December, 1889.

Rev. Walter Walsh, Folkington Rectory, Polegate, Sussex. 2nd December, 1879.

William Warde-Aldam, Frickley Hall, Doncaster. 3rd March, 1891.

Ernest Webster, Unthorpe Hall, Haltwhistle. 4th December, 1900.

Richard Welford, Gosforth, Newcastle-on-Tyne. 1st March, 1892. (*Vice-President, 1894-1903.*)

Rev. F. G. Wesley, Hamsteels Vicarage, Durham. 5th December, 1882. (*Vice-President, 1899-1903.*)

Rev. W. Stuart White, Esh Vicarage, Durham. 3rd March, 1899.

T. B. Whytehead, Acomb, York. 1st March, 1887.

Sir Hedworth Williamson, Bart., Whitburn Hall, Sunderland. 3rd December, 1895.

Rev. B. Wilson, Grammar School, Sedbergh. 3rd December, 1895.

E. J. Wilson, Melton, Brough, East Yorkshire. 2nd June, 1868.

Rev. W. R. Wilson, Bolsterstone Vicarage, Sheffield. 6th December, 1898.

Basil A. Wood, Conyngham Hall, Knaresborough. 3rd December, 1895.

H. M. Wood, County Chambers, Sunderland. 4th March, 1902.

Rev. Canon Wordsworth, St. Peter's Rectory, Marlborough. 5th December, 1893.

John Wright, Terrington, York. 4th June, 1873.

The Lord Archbishop of York, Bishopthorpe, York. 5th December, 1893.

Thomas Edward Yorke, Bewerley Hall, Pateley Bridge. 5th June, 1894.

Henry Young, 12, South Castle Street, Liverpool. 5th March, 1895.

LIBRARIES AND PUBLIC INSTITUTIONS :—

The University of Aberdeen. 1st March, 1881.

The Library of Ampleforth Monastery, near York. 3rd December, 1895.

The Johns Hopkins University, Baltimore. 5th June, 1883.

The Enoch Pratt Free Library, Baltimore. 3rd December, 1889.

The Barrow-in-Furness Public Library. 3rd December, 1901.

The Battersea Central Library. 3rd December, 1901.

The Queen's College, Belfast. 7th December, 1886.

The Imperial Library, Berlin. 14th March, 1863.

The Birmingham Free Library. 3rd March, 1874.

St. Thomas' Abbey, Erdington, Birmingham. 3rd December, 1901.

The Bolton Public Library. 4th March, 1884.

The Boston Athenæum, U.S.A. 1st March, 1870.

The Peabody Institute, Boston, U.S.A. 4th March, 1873.

The Boston Public Library, U.S.A. 7th December, 1886.

The Bradford Free Library. 5th June, 1883.

The Historical and Antiquarian Society, Bradford. 2nd December 1890.

Bristol Public Libraries. 2nd December, 1902.

The Society of Bollandist Fathers, Brussels. 3rd December, 1895.

The Buffalo Public Library, Buffalo, New York. 1st March, 1887.

Christ's College, Cambridge. 13th December, 1862.

Trinity College, Cambridge. 5th June, 1866.

The Public Library, Cardiff. 4th December, 1890.

The Carlisle Free Library, Tullie House, Carlisle. 1st March, 1892.

The Chelsea Public Libraries. 1st March, 1892.

The Dean and Chapter of Chester. 1st March, 1887.

The Chicago Public Library, U.S.A. 1st March, 1887.

The Newberry Library, Chicago, U.S.A. 6th December, 1892.

The University of Chicago, U.S.A. 3rd June, 1902.

Cincinnati Public Library, U.S.A. 3rd December, 1901.

The Darlington Public Library. 2nd June, 1885.

The Public Library, Detroit, Michigan, U.S.A. 7th June, 1887.
 The Dewsbury Public Library. 2nd June, 1891.
 The Doncaster Public Library. 4th December, 1883.
 The National Library of Ireland, Dublin. 3rd June, 1884.
 The Dean and Chapter of Durham. 1st June, 1869.
 The University of Durham. 16th June, 1858.
 The Advocates' Library, Edinburgh. 13th March, 1851.
 The Signet Library, Edinburgh. 6th December, 1864.
 The University of Edinburgh. 5th June, 1883.
 The Public Library, Edinburgh. 3rd March, 1896.
 St. Benedict's Abbey, Fort Augustus, N.B. 4th March, 1902.
 The Gateshead Public Library. 3rd December, 1889.
 The Mitchell Library, Glasgow. 4th December, 1877.
 The University of Glasgow. 3rd March, 1874.
 The University of Göttingen. 8th December, 1863.
 The Public Library, Harrogate. 3rd March, 1896.
 The Harvard College Library, Cambridge, Mass., U.S.A. 1st March, 1887.
 The Free Library, Hawick, N.B. 3rd March, 1889.
 The Public Libraries, Hull. 5th March, 1895.
 The Hull Subscription Library. 14th March, 1862.
 The Central Free Public Library, Leeds. 7th June, 1898.
 The Leeds Library, Commercial Street, Leeds. 11th December, 1856.
 The Library of the Church Institute, Leeds. 7th June, 1892.
 The Thoresby Society, Leeds. 7th June, 1892.
 The Dean and Chapter of Lincoln. 7th June, 1882.
 The Liverpool Athenæum. 6th June, 1855.
 The Liverpool Free Library. 3rd March, 1874.
 The Society of Antiquaries, London. 1st March, 1864.
 Constitutional Club, Northumberland Avenue, London. 3rd December, 1901.
 The Athenæum Club, Pall Mall, London. 12th December, 1861.
 The Honourable Society of Gray's Inn, London. 2nd June, 1874.
 The Guildhall Library, London. 1st December, 1874.
 The Honourable Society of Lincoln's Inn, London. 11th March, 1851.
 The London Library, 12, St. James's Square, London. 13th March, 1851.
 The Library of the Oratory, South Kensington, London. 7th June, 1881.
 The Library of the Public Record Office, Fetter Lane, London. 4th December, 1894.
 The Reform Club, London. 3rd December, 1895.
 The Royal Institution, London. 4th June, 1872.
 Sion College, London. December, 1857.
 Westfield College, Hampstead, London, N. 3rd December, 1901.
 The Dean and Chapter of St. Paul's, London. 4th December, 1883.
 The Honourable Society of the Inner Temple, London. 3rd December, 1867.
 The Honourable Society of the Middle Temple, London. 1st December, 1868.
 The Library, University College, London. 7th December, 1886.
 The New University Club, St. James's Street, London. 1st December, 1891.
 The University of Lund, Sweden. 3rd March, 1891.
 Chetham's Library, Manchester. December, 1857.
 The John Rylands Library, Manchester. 4th December, 1900.
 The Manchester Free Library. 3rd December, 1867.
 Owen's College, Manchester. 7th March, 1871.
 The Public Library, Melbourne. 4th June, 1895.
 The Middlesbrough Free Library. 6th March, 1883.
 The Royal Library, Munich. 14th March, 1863.
 The Cathedral Library, Newcastle-on-Tyne. 2nd June, 1891.

